

The New Alchemy: To Turn You On

Talks On Meditation

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English Discourse series

35 Chapters

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Chapter 1 is called the "Preface" in the book, chapters 2 - 17 correspond to Chapters 1 - 16 in the book. Chapters 18 - 34 correspond to the Appendix of the book, 1 - 17.

1 - 17 were recorded in the Bikaner Palace Hotel, Mt Abu, 18 - 34 are recorded at Anand Shila Meditation Camp in Bombay.

The New Alchemy: To Turn You On

Chapter #1

Chapter title: Surrendering to What Is

6 April 1973 pm in Bikaner Palace Hotel

Three sutras that are basic for life transformation, that are ultimate in a way. The first: Be nonambitious.

KILL OUT AMBITION TOTALLY.

UNLESS AMBITION IS KILLED, you will remain in misery. Ambition is the source of all miseries. What is ambition? 'A' wants to be 'B', the poor wants to be rich, the ugly wants to be beautiful. Everyone longs to be someone

else, something other than what he is. No one is content with himself. That's what ambition is.

Whatsoever you are, you are not content with it. This is ambition. Then you are bound to be in misery, because you cannot be anything else. You can only be yourself; nothing else is possible. All else is just futile, harmful, dangerous. You can waste your whole life, your whole existence.

Whatsoever you are, you are. Accept it; don't desire it to be otherwise. This is what nonambition means.

Nonambitiousness is basic to all spiritual transformation, because once you accept yourself, many things start happening. But the first thing.... If you accept yourself totally, the first thing that happens to you is a nontense life. There is no tension. You don't want to be anything else; there is nowhere else to go. Then you can be here and now. There is no comparison. You yourself are unique. You no longer think in terms of others.

Then there is no future. Ambition needs future, it needs space to grow. It cannot grow here and now; there is no space. This moment is so small, so atomic. Ambition needs the future; and the greater the ambition, the greater the future that is needed.

If your ambition is so great that it cannot be fulfilled in this life, then you will create an afterlife. You will create heaven, you will create moksha, you will create the concept of rebirth. I am not saying that there is no rebirth. I am saying that you believe in rebirth not because it is there but because your ambitions are so great that they cannot be fulfilled in one lifetime. Your belief in rebirth, reincarnation, is not because it is a fact. It is because of ambition and desire. Reincarnation may be a fact, but for

you it is just a fiction. For you it is just a matter of the future, of more space to move in.

Remember, you cannot be ambitious in the present moment. It is impossible. There is no space. The present moment is so atomic, so small, that you cannot move in it. You can be in it, but you cannot desire in it. It is long enough to be, but it is not long enough for desiring. To desire you need future, time. Really, time exists because of desire. For the trees here, there is no time. For the birds singing here, there is no time. For the stars and for the sun and for the earth, there is no time. Time exists because of human desire. If humanity was not on this earth, there would be no time; there would be no past and no future. Your desire creates the future. Your memory creates the past. They are both parts of your mind. Don't desire, and the future disappears. And when there is no future, how can you be tense? How? There is no possibility of being tense if there is no future. And if there is no past -- if you know that it is simply memory, the dust collected on the way -- how can there be any anxiety? With the past, anxiety enters. And with the future -- plans, imaginations, projections -- tension exists. When the past drops and the future is not open, you are here, now. No anxiety, no tension, no anguish.

Nonambition means to accept yourself as you are. But that doesn't mean that there is no possibility of growth. On the contrary, when you accept yourself as you are the transformation sets in. You start growing, but the dimension differs. Then the dimension is not in the future but in the eternal.

Know this distinction well. You can move in two ways. If you move in the future, you are moving in the mind: a fiction, a dream world. If you don't move in the future, then a different dimension becomes open for you from this very moment. You are moving in the eternal. The eternal is hidden in the moment. If you can be here right now, in the moment, you have entered the eternal. If you go on thinking of the future and the past, you are living in the temporal. The temporal is the world, and the eternal is nirvana.

Buddha is reported to have said again and again that if you can be in the now, there is no need of any technique to meditate. It is enough. It will do all that is needed. But how can you be in the now if you are ambitious?

The ambitious mind cannot be in the now. It can be anywhere else but it cannot be in the now. The ambitious mind always moves away from the present. It is thinking of that which is to come; it is thinking of tomorrow. It is thinking of an afterlife; it is not interested in the life that is here. It is interested in something that should be. It is not interested in the 'is'; it is always interested in the 'ought', in the 'should'. That interest is nonreligious. A religious mind, a religious consciousness, is interested in existence as it is. The first sutra is KILL OUT ambition totally so that you can be here and now, so that you can enter the eternal.

KILL OUT DESIRE OF LIFE -- the second sutra.

KILL OUT DESIRE OF LIFE. Life's laws are very paradoxical. If you desire life, you will miss it. That is the

surest way to miss it. If you desire life, you will miss it; but if you don't desire it, abundant life will happen to you.

Through desire, you move against life. It looks paradoxical. It is. This paradoxical law has to be understood deeply.

Why is it that when you desire life you miss it? Why? It should not be so. Logically, mathematically, it should not be so. If someone desires life, why should he miss it? The mechanism is such that when you desire, you have again moved into the future. And life is here! Life is already the case -- how can you desire it? Only that which is not can be desired. And life is. How can you desire it? It already is; it is already happening. You are life.

If you desire life, you will miss it. Through desire, you are moving away from life. Every desire leads you further and further away. That's why there is so much insistence on desirelessness. It is not that Buddha or all those who talk about desirelessness are against life. Really, on the contrary, they are for life. But they say, "Don't desire," and to us U looks as though they are against life, life-negative. They are not.

We are missing life through desire. That is why Buddha says, "Don't desire." What happens if you don't desire? Life will happen to you. It is already happening, but you cannot look at it because your eyes are fixed on the future. You are somewhere else; your mind is not here. Life is here and you are not here, so the meeting has become impossible. Then you will hanker for life, you will desire life, but you will go on missing it.

Allow life to happen to you. How can that be done? By being attentive here. By not being desirous of being somewhere else.

The moment you start desiring life, you become afraid of death. It is bound to be so, because the desire for life creates the fear of death. There is no death. In reality, nothing dies; nothing can. It is impossible. Death never happens; death is not. Then why do we feel death so much, and why are we so afraid of it? Why are we afraid of something that is not?

We are afraid of death because of our desire for life. The desire for life creates a counter fear: the fear of death. We don't know life, but we desire life. Then the fear comes in that life is going to be destroyed.

We see death happening... someone dies. Have you ever observed the fact that it is always someone else who dies, never you? It is always someone else. You see death from the outside; you have not seen it from the inside. You see someone dying but you don't know what is happening to him in his innermost core. You just know what is happening on the periphery. The periphery has gone dead; it is no longer alive, the man cannot breathe. But what has happened in the core, in the very being, in the center? You don't know.

No one has witnessed death. And no one can, because there is only one way to witness it: if you move to your own innermost core and witness it there. But death never happens there. That is why a Buddha laughs at death, a Krishna laughs.

Krishna says to Arjuna in the Gita, "Don't be afraid. Don't think that anyone is going to die." No one dies; you cannot kill anyone. It is impossible. In this world, nothing can be destroyed, not even a micro-organism can be destroyed. Destruction is not possible. Only change is possible.

Life goes on moving. One wave dies (appears to die) and then arises as another wave. Only forms disappear and new forms appear, but nothing dies and nothing is born.

If nothing dies then nothing is born, because death is possible only if something is born. Birth and death are two fallacies. You existed before your birth -- otherwise birth would not have been possible -- and you will exist after your death -- otherwise it would not be possible for you to be here and now. But the desire to cling to life creates the fear of death.

If you stop desiring life, the fear of death immediately disappears. And when the fear of death disappears, you can know what life is. A mind that is trembling with fear and anguish cannot know. Knowing needs a very calm, unafraid, fearless consciousness.

Desire for life means fear of death. The sutra says KILL OUT DESIRE OF LIFE so that the fear of death disappears. And when there is no death, and no clinging to life, you will know what life is, because it has already happened to you. You are it! It is not something extrinsic; it is something intrinsic. It is happening already. You are breathing in it. You are just like a fish in the ocean of life, but you are not aware of it because your attention is obsessed with the future. Desire means obsession with the future. No desire means living here and now.

And the third sutra:

KILL OUT DESIRE OF COMFORT,
desire for happiness.

Kill it out.

It appears very gloomy, sad, life-negating. It is not. The more you desire comfort, the more discomfort will be felt. The more you desire comfort, the more discomfort you are creating for yourself, because discomfort is relative to the desire for comfort.

The more you ask for happiness, the more you will be in suffering. The suffering is a shadow. The greater the desire for happiness, the greater will be the shadow. Ask for happiness and you will never get it. You will only suffer frustration. Why? Because there is only one way to be happy, and that is to be happy here, now. Happiness is not a result. It is a way of life.

Happiness is not the end result of desire. It is an attitude, not a desire. You can be happy here and now if you know how to be, but you will never be happy if you don't know how to be and you go on desiring it. Happiness is an art. It is a way of life.

This very moment, if you can be silent and aware of the life that is around you and within you, you will be happy. The birds are singing, the wind is blowing. The trees are happy, the sky is happy, everything in existence is happy except you. Existence is happiness, it is an eternal celebration, a festivity. Look at existence! Every tree is in a festive mood, every bird is in a festive mood. Except man, everything is in a festive mood. The whole existence is a festival, a constant, continuous festival. No sadness, no death, no misery exists anywhere except in the human mind. Something is wrong with the human mind, not with

existence. Something is wrong with you, not with the situation.

Why is man unhappy? No animal is so unhappy, no bird is so unhappy, no fish is so unhappy as man. Why is man so unhappy? Because man desires happiness, and the birds are happy right now; the trees are happy right now. Man desires happiness; he is never happy here and now. He always desires happiness and goes on missing it. Happiness is here. It is happening all around you. Allow it to enter within.

Be part of existence. Don't move into the future. Existence never moves into the future; only mind does.

This is what I call meditation: to be here, to not move into the future. Be nonambitious, kill all desire for life, don't desire happiness and then you will be happy and no one can destroy your happiness. Then it will be impossible for you to be unhappy. And then you will be deathless and eternal life will have happened to you. In fact, it has already happened but you are not aware of it. Then you will be fulfilled. Nonambitious, you will be fulfilled.

You are unique. Everything, every peak experience that is possible to anyone, is possible to you also; but it will happen in a unique way. It has happened to a Buddha, to a Jesus, to a Zarathustra and it will happen to you also. But it never happens in the same way. It is not going to happen to you like it happened to Buddha. It is not going to happen to you like it happened to Jesus. It will happen to you in a unique, individual way. When it happens to you it will be absolutely new. The innermost core of the experience will be the same -- the same bliss, the same silence, the same

enlightenment -- but on the periphery everything will be different.

So don't imitate anyone. That is part of ambition. Don't imitate Buddha, don't imitate Jesus. Try to be yourself. Rather, even trying is futile. Just be yourself. When you are yourself, you are open to all possibilities. When you are yourself, the whole existence starts helping you. You are not fighting it.

When you are not fighting.... This is what trust means. When you are not fighting, existence happens to you. If you are fighting with existence you are simply destroying yourself, destroying your possibilities, your energy, your life, your existence. Don't fight! Surrender to existence. Accept yourself as the whole wishes you to be, don't try to be anything else, and enlightenment can happen any moment. This very moment it can happen; there is no need to wait.

The New Alchemy: To Turn You On

Chapter #2

Chapter title: The Sense of Separateness
7 April 1973 am in Bikaner Palace Hotel

KILL OUT ALL SENSE OF SEPARATENESS.

MIND THINKS IN TERMS OF SEPARATENESS,
division analysis. Through mind, life is divided into fragments. Life itself is not divided; life itself is a unity. Life itself remains undivided, but the mind thinks in terms

of fragments so whatsoever the mind says is bound to be false. The tree over there, the sky above you, the earth, you and everything are in a deep unity. The tree appears to be separate from you. but it is not. it cannot be. The sun is so far away. but you cannot exist here if the sun dies.

Immediately, you will cease to exist here. Without the sun there -- ten crore miles away -- you cannot exist here. If the sun ceases to exist we will never be able to know that it has ceased, because there will be no one to know it. We are part of the rays of it.

The whole universe is a cosmic unity. You are not isolated; you are not like an island. You are connected; you are rooted in the ocean of existence just like a wave.

Unless this is felt deeply, one cannot enter samadhi, one cannot enter the total ecstasy of existence; because if you think yourself separate you cannot merge, if you think yourself separate you cannot surrender. If you think that you are not separate, surrender becomes easy; it happens. If you feel that you are one with life, you can trust it. Then there is no fear. Then you can die in it happily, ecstatically. Then there is no fear of death.

The fear of death comes into existence because you think that you are separate. Then you start fighting, then you start protecting. You start seeing yourself as an enemy, in conflict. You think in terms of conquering, of being victorious. But then you will be defeated; your defeat is certain.

You are just a part of the whole, but you go on fighting with the whole. That's why, everywhere, you see that everyone is a failure: defeated, frustrated. And in the end, everyone comes to realize that life has been a long defeat

and nothing else. Not only those who are unsuccessful feel it. Those who are successful also feel it. A Napoleon, an Alexander, even they feel defeated.

Why is this so? It is because you are not separate from the whole. I call a man irreligious if he thinks he is separate from life, and I call a man religious if he knows that he is an organic part of life. I say an organic part not a mechanical part, because the mechanical part can be taken out; the organic part cannot be taken out. It is not really a part -- it is in a deep unity with the whole.

A religious man goes beyond anxiety, beyond the fear of death, because now he knows that he is not and the whole is. Then how can there be fear? Even death becomes a communion, a meeting. It is not dissolving. Rather, it is merging. It is not some thing that is against you. Rather, it is a deep relaxation for you.

Life is tension anxiety. Death is beautiful. You simply move into a deep relaxation. You move back to the source again. The wave will rise again, but for the moment it has ceased; it has gone into the ocean to rest. Death is a deep rest. And before a new birth, that rest is needed.

Once you realize this there is no fear. You accept everything once you accept and become aware of the deep unity, the organic, oceanic unity. You know that everything is one, that existence is one. It appears in different forms a multi-million forms. but only forms differ. The substance, the innermost core, remains one.

This attitude will help you to move into meditation very easily. Remember, if you are afraid of death you will be afraid of meditation also. It is a logical corollary. If you are afraid of death you cannot allow yourself to move totally

into meditation because meditation is a kind of death, a sort of death. Consciously, voluntarily, you are merging yourself into the whole. You are dying as an individual, as an ego, and becoming one with the egoless existence.

If you are afraid of death you will be afraid of meditation also. But if you love meditation, you will not be afraid of death. If you enter meditation unafraid, fearless, you will become deathless, because there will be no death for you. You are already dead, so how can you die again? One who has entered meditation is already dead. Now you cannot die again, now death cannot destroy you. You have already surrendered; you are no more. Death will enter an empty house. You will not be found there.

Only the ego dies, not you. Your life is eternal, but the ego is transitory. The ego is just a created, composed phenomenon. You have created it. It is needed, it has some utility. In society, you need an ego; but in life, in existence, that same ego becomes a barrier.

Sannyas means going beyond society, because it means surrendering the ego. In society, the ego is needed. You must have some point of reference to indicate who you are. In sannyas, that point of reference is not needed. There is no need to say who you are; you can simply be. You are, that's all. There is no need to tell anyone who you are. That 'who' is a social need. Existence never asks you who you are.

When you drop the ego, you are ready to become one with the whole. These are really two ways of saying the same thing: either think that the whole existence is one, or think that there is no ego in you. Both will do the same thing, the

result will be the same. You will come to an oceanic unity. And once known, that unity cannot be lost again.

KILL OUT ALL SENSE OF SEPARATENESS. Just become a drop -- a drop of water that has fallen into the ocean and become one with it. And don't fear death because, really, there is no death for you.

The one who is afraid is a false phenomenon, a false entity -- an entity that is created by the feeling of separateness. In meditation, remember that you are jumping back to the source, jumping into the source. You are moving from the ego to an egoless existence.

Be ready to die in meditation. If you can die in meditation, you will attain eternal life. You will become deathless.

The New Alchemy: To Turn You On

Chapter #3

Chapter title: The Desire for Sensation

7 April 1973 pm in Bikaner Palace Hotel

KILL OUT DESIRE FOR SENSATION.... LEARN FROM SENSATION AND OBSERVE IT, BECAUSE ONLY SO CAN YOU COMMENCE THE SCIENCE OF SELF-KNOWLEDGE, AND PLANT YOUR FOOT ON THE FIRST STEP OF THE LADDER.

KILL OUT DESIRE FOR SENSATION. We live for sensations, we hanker for sensations. We go on seeking newer and newer sensations; our whole life is an effort to obtain new sensations. But what happens? The more you

seek sensations, the less sensitive you become. Sensitivity is lost.

It looks paradoxical. In sensations, sensitivity is lost. Then you ask for more sensations and the 'more' kills your sensitivity more. Then you ask for even more, and finally a moment comes when all your senses have become dull and dead. Man has never before been so dull and dead as he is today. He was always more alive before, because there were not so many possibilities to fulfill so many sensations. But now science, progress, civilization, education, have created so many opportunities to move further and further into the world of sensation. Ultimately, you turn into a dead person; your sensitivity is lost. Taste more foods -- stronger tastes, stronger foods -- and your taste will be lost. If you move around the world and go on seeing more and more beautiful things, you will become blind; the sensitivity of your eyes will be lost.

Change your love object every day -- your girlfriend or boyfriend, your wife or husband. If you change them every day, your sensitivity to love will die. You are moving in a dangerous terrain. You will never move in depth; you will only be moving on the surface, the periphery. The more things you experience, the less your capacity to experience becomes. And then in the end, when everything around you has gone dead, you ask for the divine, you ask for bliss, you ask for truth. A dead man cannot experience the divine. To experience the divine you need total sensitivity; you need aliveness. Remember, only the similar can bring out the similar.

If you want the divine -- 'the divine' means the most alive, the ever-alive, ever-young, ever-green -- if you want to

meet the divine, you will have to be more alive. How to do it? KILL OUT ALL DESIRE FOR SENSATION. Don't seek sensation; seek sensitivity, become more sensitive. The two are different. If you ask for sensations, you will ask for things; you will accumulate things. But if you ask for sensitivity, the whole work has to be done on your senses, not on things. You are not to accumulate things. You have to deepen your feelings, your heart, your eyes, your ears, your nose. Every sense should be deepened in such a way that it becomes capable of feeling the subtle. We cannot even feel the gross, and we must become capable of feeling the subtle. The world appears to be gross only because we cannot feel the subtle. The invisible is hidden in the visible. Look at these trees. You look at the gross: the body of the tree. You never look, you never feel, the life within. The growth! The tree itself is not growing: the tree is just a body. Something else -- the invisible -- is growing in it. And because of it, the tree grows. The inner is growing and, because of it, the outer is growing. But you look only at the tree, so only the outer is seen. Look around you. Look into your friend's eyes. You only look at the eyes, not at the one who sees through them. Touch your friend's body. You touch only the gross; you never feel the subtle within. Only the body, the external, is felt; because your eyes (your senses) have become so dull that they cannot feel the inner, the invisible. More sensitivity is needed. Ask for less sensations and grow in sensitivity. When you touch, become the touch. When you see, become the eyes. When you hear, your whole consciousness must come to the ears. Listening to a song, or listening to the birds, become the ears. Forget

everything else so it is as if you are only the ears. Come to the ears with your total being. Then, your ears will become more sensitive.

When you are looking at something -- a flower or a beautiful face or the stars -- become the eyes. Forget everything else, as if the whole rest of your body has gone out of existence and your consciousness has become just eyes. Then your eyes will be able to look more deeply, and you will become capable of looking at the invisible also. The invisible can also be seen, but you need more penetrating eyes to see it.

KILL OUT ALL DESIRE FOR SENSATION, and grow in sensitivity. Think about the world less and about your senses more. Purify them. When you don't ask for sensations they become purified. When you ask for more and more sensations, you are killing your senses.

The man who finds the divine is the man whose senses are totally alive. to their maximum capacity Then it is not only that you can see the divine. You can taste the divine. you can smell the divine. The divine can enter in you through any of the senses. Only when the divine enters you from all the senses does the ultimate realization happen. If you can only see the divine. it is just a partial realization. Then you are not really enlightened. You are only partially enlightened if you cannot touch the divine. if you cannot taste it.

To use such words looks illogical. To taste God? Is he a food? Yes he is everything. You can taste him, but then you need a very subtle capacity to taste. Your very food will become divine. Through food, the divine will be felt. The

Upanishadic rishis have said that food is brahma. "Anna is brahma." They must have tasted him, they must have eaten him.

We go on thinking that God is a logical problem so we go on arguing about, and about, for or against. We go on arguing whether God exists or not. It is irrelevant. God is not a question of argument, of logic, of reasoning. God is really a question of sensitivity. If you don't feel him, become more sensitive. No logical thinking will be of any help. Become more sensitive! If you are sensitive, he is there. He has always been there, but you are not sensitive. Things make you dull, sensations make you dull. Kill out desire for sensation.

KILL OUT THE HUNGER FOR GROWTH.

This sutra is very revolutionary, very dangerous.

KILL OUT THE HUNGER FOR GROWTH. IT looks absurd, because if you kill all hunger for growth then what is the need to grow into the divine? Then how can one reach the truth, how can one become enlightened? Then why this meditation and all this fuss? We will have to go deeply into this sutra.

KILL OUT THE HUNGER FOR GROWTH There are two types of growth. one which you can do something about; and another, which you cannot do anything about. For one, your effort is needed; and for the other, your effortlessness is needed.

Spiritual growth is of the second type. Your effort will be of no help; it will only create barriers. You cannot do anything about spiritual growth. The only thing you can do is to surrender and that is a non-doing. You can only do one

thing: allow the divine to work within you. You can simply cooperate that's all. You can simply float your swimming is not needed -- a deep let-go. This is what is meant by KILL OUT THE HUNGER FOR GROWTH.

... GROW AS THE FLOWER GROWS
UNCONSCIOUSLY, BUT EAGERLY ANXIOUS TO
OPEN ITS SOUL TO THE AIR. SO MUST YOU PRESS
FORWARD TO OPEN YOUR SOUL TO THE
ETERNAL.

But it must be the eternal!

BUT IT MUST BE THE ETERNAL THAT DRAWS
FORTH YOUR STRENGTH AND BEAUTY, NOT
DESIRE OF GROWTH. FOR IN THE ONE CASE YOU
DEVELOP IN THE LUXURIANCE OF PURITY, IN THE
OTHER YOU HARDEN BY THE FORCIBLE PASSION
FOR PERSONAL STATURE.

I will repeat: BUT IT MUST BE THE ETERNAL THAT
DRAWS FORTH YOUR STRENGTH AND BEAUTY,
NOT DESIRE OF GROWTH -- because every desire is a
hindrance, even the desire to reach the divine; every desire
is a slavery, even the desire to be liberated. Desire, as such,
is the problem, so you cannot desire the divine. That is
contradictory. You can only desire the world, you cannot
desire the divine; because desire is the world, desire is
samsara. You cannot desire moksha. When you are in a state
of no desire, moksha happens to you; when you are in a
state of desirelessness, liberation happens to you, the divine
happens to you.

Allow the divine to bring forth all that is hidden in you. Don't seek growth. Surrender so that the growth happens. The growth will happen, but it is not going to be through your effort but through his grace. It is going to be through him.

There are reasons for it.

Whatsoever you do will never be greater than you. It cannot be. Whatsoever you do will always be lower than you. The doer is always greater than the deed. Otherwise is not possible. The painter is greater than his painting, and the meditator is greater than his meditation. Whatsoever you do will always be lower than you, so how can you reach the divine? The divine is not lower than you, so through your own efforts you cannot reach it. If there was any possibility that you could reach God through your own efforts, that God would be lower than you not higher than you, that God would be just a commodity -- something that you could hold in your hands, something that you have achieved. So remember, God cannot be achieved through your efforts. God can happen to you, but it will not be an achievement. Then what is to be done? What can you do on your part? On your part, you have to make a negative effort. That negative effort is: don't create barriers, don't create hindrances. Remain open and waiting and ready to move, ready to go. If the magnet starts working, you will allow the magnet to work.

Then what is the meditation I am emphasizing so much? It is just to destroy your barriers; it is a negative effort. Through meditation you will not reach the divine, but through meditation you will become available so that the divine can work. Through meditation you will become

open; your prayer will reach to him. You are saying that you are ready, that now you will be cooperative.

That's all that is needed on your part. Allowing, let-go, surrender. Through will, nothing can be done. In the dimension of the divine, nothing can be done through will, only through surrender. But then, everything happens.

Through the meditations that we are doing here, you are just breaking down your barriers. That's why I emphasize that you should be like children. Go back to being children again. Forget your civilization, your culture, your manners, your postures, your personality, your faces. All that is a facade. Throw it! Become like small children.

It will look like madness. To drop your mind and go back to your childhood will look like madness. So be mad! But whatsoever the cost, be like children again. Jesus says that only those who are like children will enter into the kingdom of my God. I also say the same. Move back to the point where civilization started to corrupt you, to the point where education started to corrupt you, to the point where society entered. Move to the point where you were unsocial or presocial, where there was no society forced on you. Up until that point you were innocent and pure, and unless you move back to that point again, banners will remain.

Become children again. In the process, you will feel that you are mad, because you are throwing out all your adult values: education culture, religion, scriptures, manners. You are throwing everything. You are moving back to the point where you were yourself where no society had yet corrupted you.

The whole process will look like madness, but it is not. It is a catharsis. And if you can go through it, you will come out

saner, less mad. The madness will be thrown. You will become more pure, more sane.

The New Alchemy: To Turn You On

Chapter #4

Chapter title: Desiring the Unattainable

8 April 1973 am in Bikaner Palace Hotel

DESIRE ONLY THAT WHICH IS WITHIN YOU.

IT LOOKS ABSURD, PARADOXICAL, ILLOGICAL:
DESIRE ONLY THAT WHICH IS WITHIN YOU. Desire is basically for that which is not within you. Desire means the desire for something that is not within you. If it is already within you, then what is the need to desire it? We never desire ourselves as we are. We always desire something else. No one desires himself; there is no need. You are already that; you are not missing anything. You desire something that is missing.

This sutra says DESIRE ONLY THAT WHICH IS WITHIN YOU for many reasons. One, if you desire something that is not within you, you may get it but it will never become yours. It cannot. Really, you can never become the master of it; you will just become a slave. The possessor is always possessed by his possessions. The greater the number of possessions, the greater the slavery that is created.

You are possessed by your possessions, and you were desiring to be the master. Frustration sets in because your

whole hope is frustrated. You come to a point where the things you wanted are there, whatever you desired has happened, but you have become the slave. The kingdom now appears to be nothing but an imprisonment and whatever you possess, or think that you possess, is not really possessed, because it can be taken away at any moment. Even if no one takes it away, death is bound to take it.

In religious terminology, that which can be taken away by death is not yours. Death is the criterion. There is only one criterion to judge whether you really possess something. Judge it against death and see whether you will still have it after your death. If death takes it, you never possessed it. It was just an illusion.

Is there something that death cannot take from you? If there is nothing, then religion is pointless, meaningless. But there is something that death cannot take over and that something is hidden within you. You already possess it. It is your innermost nature. It has come with you; you are born with it. Or rather, it will be better to say that you are it, not that you possess it. If you possess it, it can be taken away.

You are it, it is your very being. It is your very ground; it is your existence. That is what is called atman. Atman means that which you are already. No one can take it away from you; not even death can destroy it. This sutra says **DESIRE ONLY THAT WHICH IS WITHIN YOU**. Desire atman, desire your innermost self, desire the center which you already possess but you have forgotten completely.

Why does man forget? It is a necessity. To survive, attention has to be paid to the outside world. To survive, to exist, to remain in life, you have to continuously pay

attention to things: to food, to shelter. The body needs attention. It becomes ill, it is prone to suffering. The body is continuously struggling to survive because, for the body, there is death. The body is in a continuous struggle with death, so constant attention has to be paid to it.

The body is always in a state of emergency because at any moment death can occur. You have to be continually aware and continually conscious of this fight against death, so your whole attention moves outward. No energy is left to move within. This is a survival necessity. That's why we go on forgetting that one center within us exists that is deathless, one center within us exists that is eternal, one center in us exists that is absolute bliss.

Pain attracts attention; suffering attracts attention. If you have a headache, your attention moves to the head; you become aware that you have a head. If there is no ache in the head, you forget your head. You become headless -- as if you have no head.

The body is felt only when it is ill. If your body is absolutely healthy you will not feel it. You will become weightless. Really, you will become bodiless. This is the only criterion of authentic health: that the body is not felt at all. Whenever the body is felt it means that there is some illness, some disturbance. Your attention is called.

There are so many problems that come from the outside that your attention is constantly engaged and occupied there. That's why you forget that something exists right in the very center of your being that is deathless, that is divine, that is blissful. This sutra says:

DESIRE ONLY THAT WHICH IS WITHIN YOU.

... FOR WITHIN YOU IS THE LIGHT OF THE WORLD
-- THE ONLY LIGHT THAT CAN BE SHED UPON THE
PATH. IF YOU ARE UNABLE TO PERCEIVE IT
WITHIN YOU, IT IS USELESS TO LOOK FOR IT
ELSEWHERE.

The next sutra:

DESIRE ONLY THAT WHICH IS BEYOND YOU.

DESIRE ONLY THAT WHICH IS BEYOND YOU.

Always desire the impossible, because only through that desire do you grow. And what is impossible? Climbing Mt. Everest is not impossible; neither is going to the moon. Both have become possible. Someone has reached Everest. Even when no one had reached there, it was not impossible. Difficult, but not impossible. It was within human capacity to reach. The moon is within our capacity to reach and soon man will reach other planets as well. It is not impossible, only difficult. Someday it will become possible. Only one thing is impossible, one thing is beyond you, and that is your innermost self.

Why? I say that the moon is not so difficult to reach even though the moon is so far away, and I say that your innermost self is more impossible to reach even though it is just within you. Why is it so difficult to reach then?

Because it is within you, that's why. You only know how to reach what is without. Your hands can reach for what is without, your eyes can see what is without. Your senses open to the outside; you have no senses that can help you look within. Your mind moves without; it cannot move

within. That's why the mind has to be thrown. Only then can you enter meditation.

The mind is basically a movement toward the without. You can observe this very easily. Whenever you think, you are thinking of something that is outside of you. Whatsoever you think about is always outside you. Have you ever thought about anything that is within? There is no need to think about what is within because you can experience it. There is no need to think about it; thinking is a substitute. You can realize that which is within you. It is just by the corner. You move your head, you change your direction. From without you turn within, and you can experience it. What is the need to think about it?

But we go on thinking even about the within. We think about what atman is. We think. "What is the self?" We create philosophies and systems. We go on creating theories that the self means 'this', the definition is 'this', and no one tries to feel it. It is so near to you -- what is the need of theories?

Theories are needed for what is far away, because you cannot reach it right now. You have to create a bridge. Theories are needed to reach the moon, but they are not needed to reach the center within you, because there is no gap. Nothing is to be bridged; you are already there. Just a change in your attitude is needed and you can realize it. There is no need of theorizing or philosophizing. But we go on creating philosophies. We have created thousands and thousands of philosophies. and philosophers go on wasting their lives thinking about that which was already within them. They could have jumped within at any moment!

But it is beyond. Beyond the senses, because the senses cannot open toward it; they open in the opposite direction. And beyond the mind, because the mind cannot lead you there; it always leads you somewhere else. The mind is an instrument for the world; it is a mechanism to move without, to move away from you. It is meant for that. That's why there is so much emphasis that in samadhi there is no mind. Samadhi is a state of no-mind; the mind ceases. In the techniques of meditation that we are doing, the whole effort is this: how to cease to be a mind, how to drop the mind, how to drop thinking, how to come to a moment where no thinking exists, where simply attention, simply awareness, exists. 'No thinking' means that there are no clouds in the sky; just the sky is there. 'No thinking' means that there are no clouds in the mind, just consciousness. In that consciousness, you are within.

When you are in the mind, you are without; when you are in no-mind, you are within. This transfer from mind to no-mind is the whole journey. If you can add 'no' to your mind, you have reached. That's why it is called beyond.

DESIRE ONLY THAT WHICH IS BEYOND YOU --
beyond your senses, beyond your mind, beyond your ego. 'You' will not be there. Your innermost center is not you; you are just the periphery. The periphery cannot be at the center. When you move toward the center you leave the periphery. The periphery cannot exist at the center. It belongs to the center but it exists outside the center, just around it.

Whatever you know about yourself is just the periphery: your name, your identity, your image. You are a Hindu or a Mohammedan or a Christian; you are black or you are

white; you are this and that. Your nation, race, culture -- all this is just on the periphery; all your conditionings are just on the periphery.

The world cannot enter your center. It can only cultivate the periphery; it can only touch you on your boundaries.

Only your boundary can be Hindu, only your boundary can be Christian, only your boundary can be Jain. 'You' are not; you cannot be.

Only your boundary belongs to India or to Pakistan or to America. You cannot belong to any nation, to any race.

You belong to existence itself. All divisions are false at the center, but meaningful on the periphery.

Whatsoever you know about yourself is your ego. 'Ego' is just a utilitarian word. Your whole periphery means 'you'. But this 'you' will drop when you start moving inward. This 'you' will drop by and by; this 'you' will disappear; this 'you' will evaporate. Then a point will come when you are authentically yourself; your old self is no longer there.

That's why it is said: DESIRE ONLY THAT WHICH IS BEYOND YOU.... IT IS BEYOND YOU; BECAUSE WHEN YOU REACH IT YOU HAVE LOST YOURSELF.

DESIRE ONLY THAT WHICH IS UNATTAINABLE.

DESIRE ONLY THAT WHICH IS UNATTAINABLE.

What is unattainable? Look around -- everything is attainable. You may not have attained it, but it is attainable. If you make enough of an effort you can attain it.

Potentially, it is attainable.

Alexander created a big empire. You may not have created one, but what Alexander can do you can do. It is not

impossible; it is not unattainable. You may not have gathered as many riches as Rockefeller or someone else but what Rockefeller can do you can do. It is human: it is within your capacity. You may be a failure. you may not be able to attain it, but it is attainable. Your failure is your own failure, but potentially you could have been a success so the thing cannot be said to be unattainable.

Then what is unattainable? That which cannot be attained? If that is the meaning, then what is the point of desiring it? If it cannot be attained, then the desire is futile. Why desire that which is unattainable? What's meant by it?

The meaning is very deep, esoteric. The meaning is that your innermost self is unattainable because it is already attained. You cannot attain it because you are it. You cannot make it an achievement. It is not something that has to be attained. It is already there, you have never been away from it. You have never lost it; it is your very nature. It is you, your innermost being. You cannot achieve it; you can only discover it. You cannot attain it; you can only uncover it, you can only recognize it.

There is no possibility of inventing it; it is already there. It is not to be earned; it is already there. You just have to give your awareness to it. You have to focus your awareness on it and suddenly that which was never lost is found.

When Buddha attained enlightenment someone asked him, "What have you attained?"

Buddha said, "Nothing, because whatsoever I have attained -- now I know that it was always there. It was never lost. I have simply discovered it. I have known some treasure which was, already, always within me."

DESIRE ONLY THAT WHICH IS UNATTAINABLE.
... IT IS UNATTAINABLE, BECAUSE IT FOREVER
RECEDES. YOU WILL ENTER THE LIGHT, BUT YOU
WILL NEVER TOUCH THE FLAME.

In another sense also it is unattainable. You will never be able to say, "I have attained it," because who will say that I have attained it? That 'I' which can claim is no more. That ego -- the periphery -- is no more. In attaining, in discovering, it has to be lost. The ego has to be thrown away, cast away. You can reach only when you have become egoless. You cannot reach with the ego, because the ego itself is the barrier.

So who is there who will claim? It is said in the Upanishads that if someone claims that he has attained, know well that he has not attained, because the very claim is egoistic. If someone says, "I have known God," know well that he has not known God; because once God is known, who is there to claim? The knower is lost in the very phenomenon of knowing. Knowing happens only when the knower is not. When the knower is absent, the knowing happens -- so who will claim?

There was one Zen monk, Nan-in. Someone asked him, "Have you known the truth?"

He laughed, but kept silent. The man said, "I cannot understand your mysterious laughter. Nor can I understand your mysterious silence. Use words. Tell me. And be dear about it. Tell me yes or no. Have you known the truth, the divine?"

Nan-in said, "You are making it difficult for me. If I say yes, the scriptures say, 'One who says, "I have known," has

not known.' So if I say yes, it means no. And if I say no, it will not be true. So what am I supposed to do? Don't force me to use words. I will laugh again and keep silent. If you can understand, it is okay. If you do not understand, it is also okay. But I will not use words. Don't force me to, because if I say yes it means that I have not known, and if I say no it will not be true."

You will reach, but in your purity. In that purity, your ego will not be there. The ego is the impure, foreign element within you -- just the dust gathered all around you. It is not you. Naked, you will reach. Your ego is just like your clothes. It will not be there.

DESIRE ONLY THAT WHICH IS UNATTAINABLE.

The New Alchemy: To Turn You On

Chapter #5

Chapter title: The Power That Shall Make You Nothing
8 April 1973 pm in Bikaner Palace Hotel

DESIRE POWER ARDENTLY.

... AND THAT POWER WHICH THE DISCIPLE SHALL
COVET IS THAT WHICH SHALL MAKE HIM APPEAR
AS NOTHING IN THE EYES OF MEN.

WE WILL BE MOVING more and more in contradictions.
The language of religion is bound to be contradictory. On
the face, it looks irrational. In a way it is, because it goes
beyond reason, it transcends reason. This sutra says

DESIRE POWER ARDENTLY -- but that power which makes you nothing. You become a non-being.

We desire power in order to become something. The power that wealth can give, the power that politics can give, the power that prestige can give. We desire power to be something, and this sutra says DESIRE POWER

ARDENTLY -- but that power which makes you nobody, nothing.

There are two types of power. One, that power that you can accumulate from others -- that which can be given to you by others or can be taken by you from others. It depends on others. The power that depends on others will make you somebody in the eyes of others. You will remain the same as you were, but in the eyes of others you will become somebody. This somebody-ness is what is meant by the ego. And ego is the barrier.

Desire that power -- the second type -- that allows you to feel that you are nobody. It is difficult to feel that "I am nobody." Everyone thinks that he is somebody, whether others agree or not. Everyone thinks that he is somebody! This is ordinariness; every ordinary mind thinks that he is somebody. The moment you come to realize that you are nobody, you have become extraordinary, rare, a unique flower, incomparable. The feeling of nobodiness creates a space within you. The ego dissolves, your false center is no longer there. You have become roomy. Now the eternal can enter in you. This space, this emptiness, can allow the existence to flower in you.

You are filled with your somebodyness. You are this and that. The mind is so cunning that you can even create this

somebodyness through nobodyness. I will tell you one anecdote:

An emperor, a Mohammedan emperor, was praying in the mosque on some religious day. He was talking to the divine and saying, "I am nobody. I am nothing. Have mercy on me."

Then suddenly he heard a beggar who was also praying nearby. He was also saying, "I am nobody. Have mercy on me."

The emperor felt offended! He looked at the beggar and said, "Listen, who is trying to compete with me? When I say, 'I am nobody,' who else dares to say, 'I am nobody'? Who is trying to compete with me?"

Even in nobodyness you can be a competitor. Then the whole point is missed. The emperor could not tolerate someone else claiming nobodyness for himself in front of him. When he is saying to God that he is nobody, he doesn't mean that he is nobody. Through nobodyness he is creating somebodyness. You can create ego out of nothing also.

Remember that ego is power in the world and impotence as far as the divine is concerned. Everything that seems to be power in the world is impotence in the divine dimension. There, powerlessness is power. Jesus goes on saying to his disciples, "Be poor in spirit." Not only poor, because you can be poor without being poor in spirit. Then even poverty will become a sort of richness. If you feel egoistic about it then your poverty is not poverty. It is not poverty in spirit. So Jesus goes on repeating, "Be poor, poor in spirit."

Otherwise you can be a beggar on the street -- you have left everything -- but now you cling to having left everything;

you cling to your renunciation. You have made a richness out of your poverty; you are arrogant about it. Look at sannyasins, monks, bhikkhus. Look in their eyes. They have a deep arrogance that comes from having left the world, from having renounced. They have renounced the world, but now their renunciation has become a bank balance. They are arrogant about it; they feel superior because of it. When Jesus says, "Be poor in spirit," he means: don't be superior to anyone.

He doesn't mean to be inferior, remember. This is the problem. He doesn't mean be inferior because if you are inferior -- if you feel that you are inferior -- it is again superiority standing on its head, nothing else. Superiority that is standing on its head becomes inferiority. If you feel yourself to be inferior, the longing to be superior is there. When Jesus says, "Be poor in spirit," he doesn't only mean don't be superior. He means that, but he also means don't be inferior: just be yourself. Don't compare yourself with others; just be at ease with yourself.

Then you will be nobody, because somebodyness needs comparison. How can you be somebody if there is no comparison? You are more beautiful, never simply beautiful. You can never be simply beautiful; you are always more beautiful in comparison to someone else. You are rich in comparison to someone else, you are more knowledgeable in comparison to someone else. Superiority and inferiority are always comparisons. You are somebody when compared to others. If there is no comparison then who are you? You cannot be just beautiful. can you? You cannot be just wise, can you?

Think about this: you are alone on earth; the whole humanity has disappeared. What will you be? Wise or foolish? Beautiful or ugly? A great man or just an ordinary man? What will you be? Alone on the earth -- the whole humanity has disappeared -- you will just be yourself. You will not be able to say, "I am this or that." You will not be anybody. You will be nobody.

Real sannyas real renunciation, means that it is as if the whole universe, the whole humanity, has disappeared and you are alone. There is no possibility to compare. Then who are you? Nobody. This nobodyness is power -- power in the world of the divine.

Jesus says, "Those who are first in this world will be last in the kingdom of God, and those who are last here will be first in the kingdom of God." That which is power in the world is powerlessness in the divine journey, and that which is powerlessness in the world is power in the divine journey.

This sutra says Desire POWER ARDENTLY but remember the meaning of 'power'. It is powerlessness. It is a feeling of nobodyness, nothingness, of emptiness. AND THAT POWER WHICH THE DISCIPLE SHALL COVET IS THAT WHICH SHALL APPEAR AS NOTHING IN THE EYES OF MEN.

DESIRE PEACE FERVENTLY.

THE PEACE YOU SHALL DESIRE IS THAT SACRED PEACE WHICH NOTHING CAN DISTURB AND IN WHICH THE SOUL GROWS AS DOES THE HOLY FLOWER UPON THE STILL LAGOONS.

DESIRE PEACE FERVENTLY. No one desires peace. You go on talking about it, and go on deceiving yourself that you desire peace but no one desires it -- because once it is desired, peace happens. and it has not happened to you. No one desires peace. Even if you say that you desire peace you don't desire it. because this is one of the ultimate laws: if you DESIRE PEACE it happens. Then where have things gone wrong?

Many people come to me. One student came to me -- he was just going to appear in his final M.A. examination. He asked me, "How can I be peaceful? How can I be silent? Help me. I desire peace. I am so disturbed, so tense."

I asked him, "Why do you desire peace?"

He said, "I want to achieve the gold medal. The examination is about to happen. I am a first class student but this is going to be my last examination and I desire the gold medal. And if my mind is so tense, how can I achieve it? So help me to be peaceful."

Look at the contradiction! And this is happening to everyone. I told him, "If there was to be no examination, if you had no desire to achieve the gold medal, if you had no ambition to be first class first, would there be any disturbance within you? Would your peace be disturbed?"

He said, "No. Why should it be? Then there would be no problem. I would be at peace. But right now the examination is there and I desire the gold medal. So help me to be peaceful."

Ambition is destroying his peace. He goes on clinging to his ambition and still he desires peace. Peace in the service of ambition is impossible; it is contradictory. Ambition

cannot be peaceful. The greed to succeed cannot be peaceful.

If you desire peace, desire peace for itself. Don't make it a means to something else. It cannot be made a means. When this sutra says DESIRE PEACE FERVENTLY, it means peace as an end not as a means. No one desires means.

Ends are desired and, because of the ends, means are desired. But peace can never be made a means. All that is beautiful, all that is true, all that is good, all that is deep in existence cannot be made into a means. It is always the end. But we desire even God as a means. No one desires God for his own sake; we desire God for some other purpose. Then, the desire is false.

That's what I mean when I say that no one desires peace unless he desires it for its own sake. You can attain it easily if you desire it as an end. Desire it for itself and it happens, because in the very desire for peace, ambition falls; in the very desire for peace, anxiety disappears; in the very desire for peace, anguish disappears. If you go on being ambitious -- desiring success, desiring to be this or that, to be somebody -- then peace will not happen to you. Then you will remain anxious, anxiety-ridden, tense.

You will remain in anguish and whatever you do will not be of any help. So be clear about it. If you want peace, desire it directly as an end. Then the very desire for peace transforms you.

Really, peace is natural. It is not something that has to be desired. You, yourself, disturb it. It is already there. Peace is natural to you; it is your very being. You disturb it by ambition, you disturb it by greed, you disturb it by anger,

you disturb it by violence. It is already there, but you have disturbed it.

Don't disturb it! If you really desire it, you will not disturb it. Then you will begin to feel it.

To attain peace, one has to remove the obstacles to it. Find out why you are not at peace. Why? Then, remove the cause. If ambition is disturbing it, get rid of the ambition and peace will happen. Peace is already there; you need not try for it. Just be aware of why you are disturbing it and don't disturb it, that's all. And it will happen. That's why I say that when peace is really desired it happens immediately. Not even for a single moment does one have to wait.

DESIRE POSSESSIONS ABOVE ALL.

This sutra seems very dangerous: Desire possessions ABOVE ALL. Possessions? The very word will create a disturbance in your mind because all the great teachers have taught: don't desire possessions Buddha says. "Be nonpossessive." Mahavir says. "Aparigraha: nonpossession." Jesus says, "Leave all riches, all possessions."

Jesus says, "Even a camel can pass through the eye of a needle but a rich man cannot pass through the gate of the kingdom of my God." and this sutra says DESIRE POSSESSIONS ABOVE ALL. But the sutra is beautiful. It means the same thing that Mahavir and Buddha and Jesus are saying but it says it in a very contradictory way.

It says that all the things that you think are possessions are not possessions because you cannot really possess them.

Can you possess things? Can you possess others? Can you possess anything in the world? You can only deceive yourself that you possess something. You cannot really possess anything because death will destroy everything. Another thing: whatsoever you possess becomes your possessor. The possessor is possessed by his possessions. You become a slave; you are not the master. So what's the use of saying that you possess the world? No one possesses anything. Only one thing can be possessed and that is your own self. Nothing else can be possessed.

You can become the master only of your own self. If you try to be the master of someone else you will just be a slave. You may call this slavery 'mastery', you may label it 'mastery', but you are just deceiving yourself. Deceptions are deceptions. Just by changing the label, nothing is changed.

Look at your possessions. Do you possess them? If your house is destroyed you will weep, you will scream, you will go mad; but if you die, your house is not going to weep. it is not going to go mad. So who was the real owner? The house owns you. It doesn't care a bit about you: whether you live in it or not. Really it will feel very good if you leave. It will be more at ease It is not dependent on you. You are just disturbing its peace. If you are dead. the house will feel good. So who is the possessor?

This sutra is meaningful in this sense that only the self can be possessed and nothing else. And if you cannot possess your self, what else do you think you can possess?

So be a master -- the master of your own self -- and don't make any effort to possess anything. I don't mean to leave everything. That's not the point. Use everything, but don't

think in terms of possessing. Use the house, but don't be the owner. Use wealth; don't be the owner of it. Use the whole world, but don't think that you possess it. You are just a traveller passing through Tired, you rest under a tree. But you don't possess the tree. And if you don't possess it, you will feel a deep gratitude toward the tree. When you leave in the evening, you will thank it. You will feel grateful because when you were tired and the road was hot, the tree gave you shelter; the tree was cool. But don't try to possess the tree or you will not feel grateful.

When you possess, you don't feel gratitude. Don't possess your wife, don't possess your husband. When you are tired, your wife gives you her love. Feel grateful for it.

And if you don't possess your wife, you will not be possessed by her. Relationship happens only when there is no possession. If there is possession, there is always conflict. Husbands and wives go on fighting; you cannot find more deeply related enemies. They are intimate enemies; they coexist just to fight with each other. The whole relationship is poisoned because the husband is trying to possess the wife and the wife is trying to possess the husband, and no one can possess anyone; possession is impossible. You can only possess yourself; that's all that is possible, everything else is impossible. But when one tries to possess and to do the impossible, everything goes wrong; the relationship is poisoned Life becomes a misery.

DESIRE POSSESSIONS ABOVE ALL.

BUT THOSE POSSESSIONS MUST BELONG TO THE
PURE SOUL ONLY, AND BE POSSESSED

THEREFORE BY ALL PURE SOULS EQUALLY. AND

THUS BE THE ESPECIAL PROPERTY OF THE WHOLE ONLY WHEN UNITED. HUNGER FOR SUCH POSSESSIONS AS CAN BE HELD BY THE PURE SOUL, THAT YOU MAY ACCUMULATE WEALTH FOR THAT UNITED SPIRIT OF LIFE WHICH IS YOUR ONLY TRUE SELF.

The New Alchemy: To Turn You On

Chapter #6

Chapter title: Seeking the Way

9 April 1973 am in Bikaner Palace Hotel

SEEK OUT THE WAY.

"... PAUSE AND CONSIDER AWHILE. IS IT THE WAY YOU DESIRE, OR IS IT THAT THERE IS A DIM PERSPECTIVE IN YOUR VISIONS OF GREAT HEIGHTS TO BE SCALED BY YOURSELF, OF A GREAT FUTURE FOR YOU TO COMPASS? BE WARNED. THE WAY IS TO BE SOUGHT FOR ITS OWN SAKE, NOT WITH REGARD TO YOUR FEET THAT SHALL TREAD IT."

SEEK OUT THE WAY. The way is not known. It cannot be made known to you by others; it cannot be given to you. The way cannot be shown, it cannot be transferred. You have to seek it.

Ordinarily, we think that we have to seek the goal, but the way is already given. There are so many ways that people go on talking about and they all reach the same goal. The

goal has to be discovered, the goal has to be reached, but the way? The way is available. In fact, it is too available, there are too many ways.

But it is not so, because the goal and the way are not two things. The way itself becomes the goal. The first step is also the last because the way and the goal are not two things. The way as you proceed on it, transforms itself into the goal. The real thing is not to think about the goal. The basic thinking has to be about the way. Discover the way: **SEEK OUT THE WAY.**

But our minds are so conditioned that everyone thinks he has been given a way by birth. Someone is a Christian, someone is a Hindu, someone is a Mohammedan. They think that the way has been given to them by society, by the culture, by their education. No, the way cannot be given by anyone. Neither the society nor the culture nor the education can give you the way. You will have to seek it because, through seeking, you will be transformed.

A borrowed way is a dead way. You cannot travel on it; it will not lead you anywhere. You can believe in it, you can have consolation in it, you can postpone your journey because of it -- because you know the way, you can travel on it any day -- but the moment you start travelling, the way that is borrowed, given, will be of no help.

You will have to seek your own way. It is difficult to seek it; many errors are possible. But nothing is gained without errors, so be courageous enough to err. You may move on the wrong path, but it is better to move on the wrong path than not to move at all, because at least you will learn movement, at least you will learn what a wrong path is.

That too is good, because elimination will help. You will

move on this path and find out what is wrong. You will move on another path and find out what is wrong. And through knowing what is wrong, you will come to understand what is right.

So don't be afraid to err. don't be afraid to move on the wrong path. Those who are too afraid of being in error and of moving on the wrong path become paralyzed. Then they remain where they are; they never move.

Be courageous and seek out your own path. And don't imitate anyone else's path. Imitation will not lead you to freedom. It is not a question of following one path or another; it is a question of seeking. Be a seeker and not a follower. And know the distinction well.

A follower is an imitator. A seeker also follows, but he is not an imitator. A seeker also follows, but he follows in order to seek, to discover. He remains alert, he remains aware. A follower becomes blind, he becomes dependent -- spiritually a slave. He throws his responsibility on someone else's shoulders and then hangs on. A seeker is responsible for himself. He's alert, responsible -- discovering something new every day, experimenting with something new every day. He's unafraid, vulnerable, open to any new light, ready to move into any dimension that comes to his vision. If he feels the path he is on is wrong, he will not say, "But I have invested so much on this path. Now I cannot change." He will throw the path, throw his whole investment in it, move back to where he was before and start learning again from A-B-C.

A seeker is always ready to change, but a follower is stubborn. He will close his eyes rather than see the light because he has invested so much.

One Jain monk came to me. He said that he had been a Jain monk for thirty years. "I know now that I have chosen a path that is not for me, but now I cannot leave it because if I leave, what will I do? I have no education. I was initiated into monkhood when I was just a child. These thirty years of monkhood have made me totally dependent on others. I cannot do anything; I cannot do any physical labor. And I am so respected! Even big capitalists come to me and bow down their heads. If I leave the monkhood -- and I know now that this is not for me -- these same people who touch my feet now will not employ me even as a peon. So what am I to do?"

There is much investment. The whole prestige, respect, honor is at stake now. So I told him, "If you are really a seeker, throw it all out. Be a beggar or be a fool, but don't be false. When you know this path is not for you then throw everything that comes to you through this path. Don't be false, don't be inauthentic. "

He said, "I will think about it. But it seems difficult."

He has been thinking about it for three years. He has not come back to see me. He won't come. He is a follower, not a seeker. A seeker can throw everything the moment he comes to realize that something is not for him. There is no hesitation. This sutra says SEEK OUT THE WAY. Be a seeker; don't be a believer.

SEEK THE WAY BY RETREATING WITHIN.

And whenever you find something that appeals to you, to your reason, to your logic, to your mind -- something that looks rational, looks to be true -- it is not enough. Your

reason may say it is true, but it may not be true. Unless you experiment with it, unless you experience something through it, nothing has been discovered. Through logic, nothing is discovered. Logic is a help, but don't make it the ultimate criterion. The ultimate criterion is always within. Experiment and experience. And unless you experience something, don't believe that you have found it, that the way has become revealed to you. Only through experience do theories become truth.

SEEK THE WAY BY RETREATING WITHIN.

Whenever you have found a technique, a way -- retreat within, go within. Experiment with it there: in your subjectivity, in your heart. Experience it. Don't just go on thinking about what meditation is. Do it! Only then will you know what it is. One technique may not work for you. Then throw it and try another. There are hundreds of meditation techniques. One technique is bound to work for you. Humanity has been struggling to be liberated for thousands of years, and every type of man has attained liberation. Every type of technique has been found. You are not new; you have been before. Many like you have been before and they have travelled the path. Many techniques have been discovered.

Try. But be authentic, be serious when you try. And try with your total energy. If nothing comes out of a particular technique, then throw it and move to another.

In the old days, when a disciple came to a teacher, the first thing the teacher would try to observe would be whether the disciple suited him and whether he suited the disciple. If the teacher thought the disciple was not meant to be with him, if he felt that the disciple would be helped more by

someone else -- even by someone who was against him -- he would tell the disciple, "Go to that master!"

The disciple would say, "But I have heard that he is against you. He says that what you are doing is wrong."

The teacher would say, "Don't bother about what he says. He will suit you, his way will suit you. Go to him. Try there."

Go on trying different techniques, but try with your total heart. Otherwise you may throw a technique that was right for you. So try with your total heart. If something happens, good. Move on it, move deeply. But if you have tried with your total mind and total energy and nothing happens, then throw the technique; it is not for you. But don't throw it before you have tried it -- before you have tried it with your totality. SEEK THE WAY BY RETREATING WITHIN. SEEK THE WAY BY ADVANCING BOLDLY WITHOUT.

Even if you experiment with a technique, and experience something within, there is every possibility that it may be just a delusion. It may be just a projection of the mind, it may be just a dream, a wish fulfillment. Don't think that you have achieved the way. Now, whatsoever you have achieved within, try it without. Whatsoever you know within your heart, now transform it in your character; now live it. You have experienced it. Now live it, make it your life. If you feel that silence has occurred to you through this experience, allow the silence to move, allow the ripples of the silence around you to move beyond you. Let your silence reach to others. Let others also feel that you have become silent.

If you go on being angry outwardly and still you say, "I am a great meditator," you are just deluding yourself. Don't delude, don't deceive, because only you will be the loser, no one else. Whatsoever has happened within you -- if you feel that you have experienced the inner light.... What is the criterion to know whether it is a delusion or a reality? The criterion is that your outer life will change accordingly.

If you have really experienced the inner light, sex will disappear. Love will happen to you, but sex will disappear; sexuality will disappear. Love, a very loving personality, will take its place. There will be no desire for sex. If the desire for sex remains, you have not experienced the inner light. Then the inner light is just a projection of the mind. And so on and so forth. Whatsoever you have experienced within must come out. It must be allowed to move into your life because that is the real test, the real criterion. If you have come to a deep silence, hatred will go. If it remains, and it has not become transformed totally into love, then you have not felt the inner silence. With hatred, inner silence is impossible. You may have felt something cultivated, you may have cultivated a stillness....

If you go on repeating a mantra, you will create a stillness that is cultivated, false, but your outer life will remain the same. If the inner changes, the outer must change, but the reverse is not true. You can change the outer and there is no necessity for the inner to change. That's what hypocrisy means. You can change the outer -- you can be very loving outwardly -- and filled with hatred within. You change the outer, you create a false mask. a facade.

You can see it everywhere, particularly in this country where so much religion has been taught. The only end

result is this: a hypocritical society. Masks, not real faces. Look at any face and you will find that it is unreal. Something else is hidden behind it, something quite the contrary.

You can change the outer and there is no necessity for the inner to change. But if the inner changes, it is inevitable that the outer must change. When the inner changes, the outer changes automatically. If it is not changing, then your inner change is just a delusion.

These three sutras are very meaningful:

SEEK OUT THE WAY.

SEEK THE WAY BY RETREATING WITHIN.

SEEK THE WAY BY ADVANCING BOLDLY
WITHOUT.

The New Alchemy: To Turn You On

Chapter #7

Chapter title: Fragments with No Coherence

9 April 1973 am in Bikaner Palace Hotel

... THE WHOLE NATURE OF MAN MUST BE USED
WISELY BY THE ONE WHO DESIRES TO ENTER
THE WAY. EACH MAN IS TO HIMSELF
ABSOLUTELY THE WAY, THE TRUTH, AND THE
LIGHT.... SEEK IT BY THE STUDY OF THE LAWS OF
BEING, THE LAWS OF NATURE, THE LAWS OF THE
SUPERNATURAL: AND SEEK IT BY MAKING THE
PROFOUND OBEISANCE OF THE SOUL TO THE DIM

STAR THAT BURNS WITHIN. STEADILY, AS YOU WATCH AND WORSHIP, ITS LIGHT WILL GROW STRONGER. THEN YOU MAY KNOW YOU HAVE FOUND THE BEGINNING OF THE WAY. AND WHEN YOU HAVE FOUND THE END, ITS LIGHT WILL SUDDENLY BECOME THE INFINITE LIGHT.

"... BE NOT APPALLED AND TERRIFIED BY THE INNER DARKNESS; KEEP YOUR EYES FIXED ON THE SMALL LIGHT AND IT WILL GROW. BUT LET THE DARKNESS WITHIN HELP YOU TO UNDERSTAND THE HELPLESSNESS OF THOSE WHO HAVE SEEN NO LIGHT WHOSE SOULS ARE IN PROFOUND GLOOM."

THE WHOLE NATURE OF MAN MUST BE USED WISELY BY THE ONE WHO DESIRES TO ENTER THE WAY. This is very significant. The whole of you must be used. Any fragment that is used will create a problem; any fragment that is not used will create a problem.

You can discard something within you, but then you will never be a total man. You can discard anger, for example; or sex, for example. Many teachers, many religions, have taught one to discard sex. They say that sex is the enemy: "Discard it!" You can discard it, but then you are discarding a very significant part of your being. And if you discard it, how can it be transformed? Then you will always be half a man. Whatsoever you become, you will never be total. And without being total, you can never be free. The discarded part will take its revenge. The suppressed part

will go on bubbling within, trying to find a way out, and you will always be in trouble.

The wisdom of the ages says, "Use all your energy. Create a harmony within you." Every energy can be either destructive or creative. Nothing is bad in itself. Everything can be used in such a way that even poison becomes a medicine. Wisdom will never discard anything. It will use it in a creative way. It will use your anger, use your sex, use your hatred.

How can you use them? How can you use your sex? It looks like it's your archenemy. How can you use it?

Three things will be meaningful to remember. One, why this hankering after sex? Why do we hanker for it? What do we gain through it? Observe it. By and by, as the observation deepens, sex will dissolve.

What is the real meaning of it all? Why do you hanker for sex so much ? Because it gives you a moment of deep meditation. It is a natural process of meditation. In sex, your thoughts cease, your mind dissolves -- for a single moment of course. For a single moment you are no longer a mind. You are there without the mind; you are mindless.

That mindlessness gives you a glimpse of bliss.

Observe sex; don't discard it. Be aware of it. Move into it with full awareness and go on trying to find out what the innermost core of it is. You will come to this innermost core: that sex gives you a sort of natural meditative moment. You become thoughtless. and that gives you bliss. Once you have found the innermost core, you can move into this thoughtless moment without going into sex. This innermost core can be attained without moving into sex.

Then by and by, sex will disappear. Now the same energy

will move into meditation, the same energy will become spiritual.

Every energy has to be used wisely. Nothing is to be discarded. This is one of the basic things I teach you: that nothing has to be discarded, nothing whatsoever. You have to enter into spirituality with your total being. We will change your energies, we will change their arrangement. We will make new arrangements, new harmonies. New symphonies will be created, but nothing will be discarded. Right now you are a puzzle: fragments with no coherence, with no inner unity. And every fragment is Fighting with the other. You are a crowd, with many notes but no melody. These notes can be put into a melody. And unless you do this, you will remain in misery.

This sutra says THE WHOLE NATURE OF MAN MUST BE USED WISELY BY THE ONE WHO DESIRES TO ENTER THE WAY. If you really want to enter the way that leads to the ultimate, you have to use your total energy. Nothing is to be suppressed or discarded. Everything has to be accepted in deep gratitude.

The New Alchemy: To Turn You On

Chapter #8

Chapter title: The Silence That Follows the Storm

10 April 1973 am in Bikaner Palace Hotel

LOOK FOR THE FLOWER TO BLOOM IN THE
SILENCE THAT FOLLOWS THE STORM: NOT TILL
THEN.

ONE OF THE MOST BASIC laws of life has to be understood.

Life is based on polarity; everything exists with its polar opposite. Otherwise is not possible. Mind exists because of matter; mind is the polar opposite. Consciousness exists because of unconsciousness, the day exists because of the night, life exists because of death, happiness exists because of unhappiness, and so on and so forth. Everything exists because of its polar opposite. You cannot experience happiness unless you have deeply experienced unhappiness, and you cannot come to the ultimate ecstasy if you have not been thrown into ultimate agony. Hence the meaning of the world, hence this whole suffering. It is not meaningless.

People come to me and ask why God created this suffering world. "Why is there so much suffering if God is compassion?" Yes, God is compassion. Therefore, there is so much suffering. Unless you pass through suffering, you will not reach the ultimate ecstasy. It is a basic training. Unhappiness is a basic training for the ultimate flowering of happiness.

How can you reach ecstasy if you have not known agony? If you reach the world of ecstasy without knowing what agony is, you will not be able to recognize it. The recognition is impossible. Only through darkness can light be recognized. You may be living in light, but if you don't know darkness you cannot know that you are living in light. A fish in the sea cannot know that the sea exists. Only if the fish is thrown out of the sea does it come to recognize the sea. If it is thrown back into the sea again, the fish will

be totally different and the sea will be totally different. Now the fish will be able to recognize it. Sansar, the world, is just a training ground. You must be thrown deeply into matter. Only then can you come back to the other pole, to the peak of consciousness.

This sutra says LOOK FOR THE FLOWER TO BLOOM IN THE SILENCE THAT FOLLOWS THE STORM: NOT TILL THEN. The real, authentic silence happens only after you have passed through a storm. Only when the storm is over can the silence explode within you, never before. You can create a false silence before the storm, but then you are just deluded. You can create a stillness -- artificial, cultivated, forced from without -- but it is not spontaneous, it is not of your inner being.

There are many tricks to still the mind. You can use a mantra. You can sit silently in a Buddha-posture and go on repeating AUM, AUM, AUM. If you go on and on and on repeating it, you will get bored. That boredom will look like stillness. When you get bored, the mantra will drop. A sort of sleep will be created within. Hypnosis -- a sort of sleep. You will feel good, but that sleep is not dhyana, that sleep is not silence. That sleep is simply negative. You have become dull because of the repetition. Every repetition creates dullness. You have simply become dull. Through dullness you cannot experience misery, you cannot experience suffering. The dullness is an anaesthetic. It has made you unconscious.

This is negative. You will be less tense now, but not more alive. A silence, to be real, must be more alive and more sensitive. It must not be a sort of dullness. Through mantras you can create a silence on the periphery, a facade of

silence, and you can live in that facade for lifetimes, but you are living a false silence. A real silence comes only after the storm.

Don't force the storm to disappear. Rather, live it; allow it to happen. Act it out, throw it out. Allow the storm to disappear from you, evaporate from you. Don't suppress it. Suppressed, it will remain with you. Suppressed in the unconscious, it will persist; it will wait for the right moment to explode. You will always be afraid of it exploding, you will have to fight it continuously. And you can never be victorious, because that which is suppressed has to be fought again and again, has to be suppressed again and again. Your stillness will be resting on a volcano, and at any moment the volcano can erupt.

Then you will always be afraid of life, because life can create situations in which the volcano can erupt. You will negate life, you will try to escape from life. You will want to go to the Himalayas, because no one is there to provide an opportunity for your volcano to erupt. But the volcano is still there, and the Himalayas cannot help unless the volcano is thrown out.

And it is good to throw it out. You are missing a basic experience of throwing out the volcano completely, of releasing the madness totally, of acting out whatsoever is there: the storm within. Allow it to move without and don't resist, don't suppress. Allow it to move out completely.

Then a moment will come when the storm has gone.

In that moment, real silence happens to you. Real in the sense that now it is not cultivated; it is spontaneous. The stream is flowing. It is not anything that you have created; it is not anything that is happening because of your effort.

Rather, on the contrary, you are not there. Only the silence is. And this silence is fearless. Nothing can disturb it because that which could be a disturbance has been thrown out. The storm has disappeared.

Hence my insistence, so much insistence, on throwing your madness out. Within, it is dangerous. Thrown out, it disappears. Your heart becomes empty; a certain space is created. Only in that space can silence happen. Then you have room for it, you're ready for it, open to it.

LOOK FOR THE FLOWER TO BLOOM IN THE SILENCE THAT FOLLOWS THE STORM: NOT TILL THEN. What is the flower?

The flowering of your being will happen only when real silence has happened to you, never before. You cannot force the flower to open. It opens by itself. You cannot force your being to open; there is no possibility of it. You cannot rape it, you cannot be violent toward it. It will simply be destroyed.

The flower opens by itself. The only soil needed is authentic, real, spontaneous silence. With a cultivated silence the flower will never open. With cultivated silence you will simply become dull. Your being will be less alive, that's all. With less life you will be in less trouble. That's okay, but remember that trouble is a training. You should not try to have less troubles. Be with your troubles and move through them. Don't leave them, don't escape from them. A moment will come when you have gone beyond them, but that moment always comes from passing through them. Pass through the storm and allow a real silence to come. Then your being will flower, not till then.

IT SHALL GROW, IT WILL SHOOT UP, IT WILL MAKE BRANCHES AND LEAVES AND FORM BUDS WHILE THE STORM CONTINUES, WHILE THE BATTLE LASTS. BUT NOT TILL THE WHOLE PERSONALITY OF THE MAN IS DISSOLVED AND MELTED... NOT UNTIL THE WHOLE NATURE HAS YIELDED AND HAS BECOME SUBJECT UNTO ITS HIGHER SELF, CAN THE BLOOM OPEN.

Don't think that the storm is your enemy. It is not. That storm is your greatest friend, because without it there will be no silence, without it there will be no flowering, without it there will be no liberation. So never think in terms of c. Nothing is an enemy to you: the whole existence is friendly. Even that which appears to be against you -- even that is not your enemy. Jesus says, "Love your enemy." The real enemy that you have to love is not your neighbor or the enemy of your country. They are not your real enemies. Your real enemies are the storm, the world, evil. Sexuality, anger, passion, hatred -- these are the real enemies. Jesus says, "Love thy enemies as thyself." Why? Christianity could never understand it. Jesus' teaching has been completely lost. Whatsoever exists in the name of Christianity doesn't belong to Jesus Christ at all. It belongs to St. Paul. He is the real founder of the so-called Christianity that exists on earth. Jesus is very esoteric. When he says, "Love thy enemies as thyself," he means this: that through the polar opposite, through the enemy, the ultimate friend is reached. Experience the enemy in its totality so that you can transcend it. Any experience that is total becomes

transcendental. Any experience I say. Experience with your totality and you have gone beyond it. It will never cling to you; you have moved above it. You have passed through it, you have learned everything about it. Knowing is revolutionary. It creates a mutation; it transforms you. While the storm lasts.... Don't think that the storm is your enemy because meanwhile, underground, hidden in darkness, the flower will grow.

... IT WILL SHOOT UP, IT WILL MAKE BRANCHES AND LEAVES AND FORM BUDS WHILE THE STORM CONTINUES, WHILE THE BATTLE LASTS. BUT NOT TILL THE WHOLE PERSONALITY OF THE MAN IS DISSOLVED AND MELTED -- NOT UNTIL THE WHOLE NATURE HAS YIELDED AND BECOME SUBJECT UNTO ITS HIGHER SELF CAN THE BLOOM OPEN.

When the storm has gone, the bloom will open. But it was getting ready while the storm was there. Through the storm it was getting ready to bloom. It was gathering energy, life, vitality. It was getting ready to burst forth. The storm is the soil. Without it the flower cannot bloom.

THEN WILL COME A CALM SUCH AS COMES IN A TROPICAL COUNTRY AFTER THE HEAVY RAIN.... AND IN THE DEEP SILENCE THE MYSTERIOUS EVENT WILL OCCUR WHICH WILL PROVE THAT THE WAY HAS BEEN FOUND.

Only by passing through the storm will you come to a spot within you which comes IN A TROPICAL COUNTRY AFTER THE HEAVY RAIN. Remember this deeply. It will be of much help to you.

With every suffering, you are creating the possibility of some ecstasy. The ecstasy will follow right after it. But if you are too engaged with the suffering, you may miss it. If you are ill, after that illness a moment of health, a moment of well-being, will come to you. But you can be too concerned with the illness so that when the moment comes you may miss it -- you are too involved with the past illness that is no more. The moment is momentary; you can miss it very easily. After every pain, the moment comes and visits you.

After every suffering, ecstasy comes to your door and knocks; but you go on missing it because the past is so heavy. You are still ill even after the illness has gone. It continues in the memory, it clouds your mind, and you miss that atomic moment.

Remember this: Whenever you are depressed, wait for the moment that the depression goes. Nothing lasts forever; the depression will go. And when it leaves you, wait -- be aware and alert -- because after the depression, after the night, there will be a dawn and the sun will rise. If you can be alert in that moment. you will be happy that you were depressed. You will be grateful that you are depressed because only through your depression was this mint of happiness possible

But what do we do? We move in an infinite regression We yet depressed. Then we yet depressed because of the depression: a second depression follows. If you are

depressed. that's okay! -- nothing is wrong in it. It is beautiful because through it you will learn and mature. But then you feel badly. "Why do I get depressed? I should not get depressed." Then you start fighting with the depression. The first depression is good, but the second depression is unreal. And this unreal depression will cloud your mind. You will miss the moment that would have followed the real depression.

When depressed, be depressed. Simply be depressed. Don't get depressed about your depression. When depressed, simply be depressed. Don't fight it, don't create any diversion, don't force it to go. Just allow it to happen; it will go by itself. Life is a flux; nothing remains the same. You are not needed; the river moves by itself, you don't have to push it. If you are trying to push it, you are simply foolish. The river flows by itself. Allow it to flow.

When depression is there, allow it to be. Don't get depressed about it. If you want to remove it sooner, you will get depressed. If you fight it, you will create a secondary depression that is dangerous. The first depression is beautiful, God-given. The second depression is your own. It is not God-given; it is mental. Then you will move in mental grooves. They are infinite.

If you get depressed, be happy that you are depressed and allow the depression to be. Then suddenly the depression will disappear and there will be a breakthrough. No clouds will be there and the sky will be clear. For a single moment, heaven opens for you. If you are not depressed about your depression you can contact, you can commune, you can enter this heavenly gate. And once you know it, you have

learned one of the ultimate laws of life: that life uses the opposite as a teacher, as a back-ground.

Nothing is wrong; everything is for the good. This is what I call a religious attitude. You may not believe in God -- that makes no difference. Buddha never believed in God.

Mahavir never believed in God but they were religious.

There is no need to believe in an afterlife no need. You can still be religious. There is no need even to believe in a soul. You can be religious without believing in it.

Then what is religion? Religion means this trust: that everything is for the good. This trust that everything is for the good is a religious mind; this is religiousness.

And if you trust that everything is for the good, you will come to realize the divine. The divine can be realized through such trust. Even the storm is for the sake of the silence. Evil exists for the sake of good; death exists for the sake of life; suffering and agony are just situations in which ecstasy can happen.

Look at life in this way and the moment will not be far off when suffering will disappear completely, when pain will disappear completely, when death will disappear completely. One who knows that agony exists for the sake of ecstasy cannot be agonized. One who knows and feels and realizes that suffering exists for the sake of happiness cannot be made to suffer. It is impossible. He is using suffering itself to be more happy, he is using agony itself as a step toward ecstasy. He has gone beyond the clutches of the world, he has taken a jump out of the wheel of sansar.

"The opening of the bloom is the glorious moment when perception awakes: with it comes confidence, knowledge, certainty."

"... When the disciple is ready to learn, then he is accepted, acknowledged, recognized. It must be so, for he has lit his lamp, and it cannot be hidden."

THESE WRITTEN ABOVE ARE THE FIRST OF THE
RULES WHICH ARE WRITTEN ON THE WALLS OF
THE HALL OF LEARNING. THOSE THAT ASK
SHALL HAVE. THOSE THAT DESIRE TO READ
SHALL READ. THOSE WHO DESIRE TO LEARN
SHALL LEARN.
PEACE BE WITH YOU.

Two things more to be understood: "The opening of the bloom is the glorious moment when perception awakes: with it comes confidence, knowledge, certainty. Unless you experience you cannot be certain. Unless you experience, you have not known. Unless you experience, there cannot be faith. Before you have experienced, all belief is false. all certainty is just a facade all knowledge is just information and nothing else. Remember. before you experience something for yourself, don't be too certain about it, because too much certainty is just a trick of the mind to hide the uncertainty within. Before you experience something for yourself don't say that you know it, because your knowledge is just a trick to hide your ignorance. You may have read the Gita, you may have read the Koran, you may have read the Bible. Then you know 'about', but

you don't know. You can know much about God but it doesn't mean anything unless you know God. To know 'about' is not knowledge. You can know what Jesus has said but this is borrowed, secondary, useless. You can repeat what Krishna has said but it's just mechanical. You can memorize it, you can know it by heart, but it is never in the heart; it remains in the memory. Memory is mechanical; it is not knowledge. Knowledge comes only through your own experience. Insist on your own experience. If you insist, you will gain it.

THOSE THAT ASK SHALL HAVE. But you never ask; you become contented with borrowed knowledge. You never say, "I must be allowed to know myself." If you ask, the existence is ready to give; but you are contented with books, with scriptures, with borrowed information. You never ask for the real.

Ask for the real. And the real means your experience, your own. Buddhas are of no help. They can just show the way, but you have to travel by your own feet. Insist on your own knowledge, your own experience. Never be contented before that.

THOSE THAT DESIRE TO READ SHALL READ. If you are very insistent on reading the ultimate laws, they will be opened unto you. The real Bible is not in the Bible, the real Koran is not in the Koran, the real Gita is not in the Gita. The real Bible or the Koran or the Gita is written in existence, in life itself. If you don't believe in the scriptures, the real scriptures will be opened unto you.

Insist that "I want to read in existence," and the moment will be given to you. But if you don't insist, if you carry a dead book and are content, then existence is not going to

force. The existence is absolutely nonviolent; it will not force you. You can remain with your scriptures, and if you are happy it is okay. But you are living in a false world, you are living in words. Open the book of existence. Throw all scriptures so that the real scripture can be encountered.

THOSE WHO DESIRE TO LEARN SHALL LEARN.

Learning is difficult because learning means yielding, learning means surrendering, learning means becoming like a womb, becoming feminine, allowing the existence to enter in you. But, THOSE WHO DESIRE TO LEARN SHALL LEARN.

We also desire, but not to learn. We desire to collect more information. That's not learning.

Many people come to me and they say, "We come to the meditation camps because many new things become known to us here." They collect information, they collect some words, and then they go away happy. They are stupid. And their happiness is suicidal because whatsoever I say is of no use unless you experience it.

You can carry my words. Then you are carrying a dead weight. You will be burdened by it; you will not be freed. My words cannot free you. They may even imprison you, they may become fetters for you. It would have been better if you had not come. Whatsoever I am saying is not to be remembered. It is to be experienced. And if you experience it, it becomes your own. Then those words don't belong to me anymore. Now that experience has become your own. Now you know something through your own eyes, now you feel something through your own heart. This is knowledge. And this gives certainty and this gives faith.

PEACE BE WITH YOU -- because only in peace the divine becomes possible.

The New Alchemy: To Turn You On

Chapter #9

Chapter title: Thou Has Reaped

10 April 1973 pm in Bikaner Palace Hotel

THE SPIRITUAL SEARCH starts as a seeking for eternal bliss, as a seeking for eternal liberation, as a seeking for divine light and divine life. But the center remains with you. In the beginning it is a self-centered search.

Whatsoever you are seeking you are seeking for yourself. This self-centeredness ultimately will prove a barrier, because you cannot be in total ecstasy if you are self-centered. This self-centeredness is a deep hindrance, but in the beginning it is bound to be so. It's natural that one should start the search for himself. There is no other way. You cannot start for someone else.

It has to be self-centered in the beginning, but it must not be so in the end. In the beginning it is okay. In the end it is dangerous. A point comes where your self-centeredness must cease. Only then your being will flower into total bliss.

It is just like this: you take breath in, you inhale. This is half a breath. You also have to exhale. That is the other half. And both breaths -- inhaling and exhaling -- make it a circle, a total breath. If you think only to inhale, and you see no point in exhaling -- "What is the use?" -- you will

die. Inhaling, which is necessary for life, will become dangerous for life if there is no exhaling. The breath must be released.

The same happens when you start receiving blissful moments, when you start receiving ecstatic moments, when the eternal starts pouring into you. The first thing is inhaling -- you will inhale blissfulness -- but then, exhale it. Otherwise, you will die of your own blissfulness. That blissfulness will become poisonous. Exhale it, distribute it, give it to others.

When you feel that you are filled with bliss, express it. Share it; don't try to conserve it within you. Don't force it, don't make it a point that it is your own. Don't try to own it; allow it to be shared with everyone. Really, celebrate it in such a way that the whole existence shares it. A flower blooms and the perfume spreads. The winds take it away, far away, to the far corners of the earth. Allow your perfume, your bliss, to be taken far away from you, to be shared, to be shared by the existence itself.

Why? Because then bliss has become total: inhaling and exhaling both. It becomes a circle. And the more you distribute it, the more you get. The more you throw it away, the more you find it, because now you are in contact with the infinite source.

Don't be a miser. Otherwise you will kill the whole process. In the beginning it is okay if you are self-centered, but when the bliss starts happening, it is dangerous. This sutra is concerned with this exhaling.

OUT OF THE SILENCE THAT IS PEACE A
RESONANT VOICE SHALL ARISE. AND THIS VOICE

WILL SAY, IT IS NOT WELL; THOU HAS REAPED,
NOW THOU MUST SOW. AND KNOWING THIS
VOICE TO BE THE SILENCE ITSELF THOU WILT
OBEY.

You have reaped. You have reaped bliss, you have reaped ecstasy. Now sow it for others. In the world, you sow first and then you reap. In the spiritual dimension, everything is just the reverse. First you reap, and then you sow.

You have reaped what Buddha has sown, what Jesus, Krishna and Mohammed have sown. They have sown seeds and you have reaped them. Now, sow seeds for others. And remember well that sowing is just exhaling. It is part of the whole process. You will remain half, incomplete, imperfect, unless bliss has started flowing from you toward everything.

This is a very necessary law. When you become silent, you hear it No one else is saying it to you. Your own heart, your own innermost being, tells you this. This indication, this teaching, this message is not from without. It is from your own innermost self. That's why THOU WILT OBEY.

There's no possibility of not obeying it; it is your own. But if you know it well, it will be easy.

It will be easy if you know that it is part of the process: that bliss should be distributed and shared; only then will it grow more. If you don't know this law, your miserliness, your old self-centeredness may delay the completion of the process.

It can only be delayed; it cannot be disobeyed forever. But why delay it? So remember this: whenever you feel any moment of bliss happening, share it.

That's why my insistence, so much insistence, that after meditation you must express your bliss; you must celebrate it. You must make it a point that whatsoever happens to you -- allow it to be shared. Dance and sing. These are just symbolic; they are just to serve as a continuous remembrance.

When you have gone from here, many things will happen to you if you continue meditation. But whenever something happens to you, don't keep it to yourself. Share it. Even if you cannot do anything else, just smiling, smiling to some stranger, may be enough. Just taking the hand of some stranger in your hand and feeling the friend within him will do it. Or sharing anything, just as a token. Or if there is no one there and you are sitting under a tree, then dance and feel that you are dancing with the tree. Sing, and feel that you are singing with the birds. And sooner or later you will come to understand that when you share, even a tree is ready to share back with you.

They have done some recent research in a Russian university. Through many experiments, one psychoanalyst, Pushkin, has come to conclude that trees have similar emotions as man. Not only that -- trees can be hypnotized. Not only that -- if a person is hypnotized under a tree and under hypnosis it is suggested to him that "you are very sad," the person will become sad and, simultaneously, the tree will become sad.

These are experimental conclusions. Now there are mechanical recording devices that can record whether you are sad or happy, whether you are depressed, whether you are angry, whether you are sexual. With every emotion, a

different electrical wave is released from your mind. That electrical wave can be recorded.

But this has been a very strange conclusion: that the same wave is recorded from the tree also. You are dancing under a tree, happy. Your mind will give an indication that you are happy and it will be recorded. If the device is connected with the tree also, the tree also records the same wave. So Pushkin says that if you are dancing under a tree, very happy, the tree shares it. It is very happy, with you.

And if a tree can share, why not birds? They are more alive. Why not animals? They are still more alive. And why not the whole existence? Sooner or later we will find that even stones share. Their soul may be hidden very deep, but it is there; and one day we are going to find out instruments which will give us indications that even a stone, a rock, has emotions.

So wherever you are, whenever you feel that some ecstatic emotion has happened to you, dance to its tune, sing to its tune, and share your happiness in whatsoever way it happens to you, in whatsoever way you feel to share it. But share it! It will grow more. With sharing, it grows. With miserliness -- with not sharing -- it dies down, it shrinks. Death is a shrinkage. Shrinkage is death; life is expansion. Allow it to expand. And once you know the feeling of expansion you will allow it to happen, because it is your own innermost self dictating.

THOU WHO ARE NOW A DISCIPLE, ABLE TO
STAND, ABLE TO HEAR, ABLE TO SEE, ABLE TO
SPEAK; WHO HAST CONQUERED DESIRE AND
ATTAINED TO SELF-KNOWLEDGE, WHO HAST

SEEN THY SOUL IN ITS BLOOM AND RECOGNIZED
IT, AND HEARD THE VOICE OF THE SILENCE, GO
THOU TO THE HALL OF LEARNING AND READ
WHAT IS WRITTEN THERE FOR THEE.

"... to hear the voice of the silence is to understand that from within comes the only true guidance; to go to the Hall of Learning is to enter the state in which learning becomes possible. Then will many words be written there for thee, and written in fiery letters for thee easily to read. For when the disciple is ready the Master is ready also."

"To hear the voice of silence is to understand that from within comes the only true guidance." When you are silent, really silent -- after the storm has passed, when you have fallen into silence spontaneously -- you have not cultivated it; it has come to you, it has arisen in you spontaneously -- in this silence you will come to feel and understand and realize that now the true guidance is possible from your own innermost being. Now the master, the inner master will appear to you.

Your own innermost center is your real master. Outer masters can help, but their help is basically directed toward finding the inner master. And when the inner one is found, there is no need for the outer master. You have become master in your own right.

But this happens only when you have come to realize a total inner silence, without any thoughts, without any words, without any imagination, without any ripples of any kind. When you have come to understand and feel a rippleless silence, a thoughtless, nonmoving silence -- this

silence becomes your inner master. Now, out of this silence, guidance will be given to you.

"For when the disciple is ready the Master is also ready."

When you are ready to receive the inner guidance, the inner guidance comes naturally, automatically. But the disciple must be ready.

What is meant by the disciple being ready? It means to become totally receptive, humble, egoless, surrendered, in a deep let-go. When you are not saying anything but are just receptive to listen, when you are not imposing any theories upon truth -- you are naked, vacant and ready to allow the truth to reveal itself in its own way; you are not in any way, consciously or unconsciously, forcing anything upon the truth; you have stopped forcing; you are ready to be carried away to wheresoever the truth leads you -- then, you are a disciple.

There is a difference between a student and a disciple. A student is hankering for information. A disciple is not hankering for information. His search is for knowledge, authentic experience. He is not interested in what others say. He is interested in what he can feel. The student will collect information; he will train his memory. And the more his memory is trained, the more information is accumulated, the more egoistic he will become. A student can never be humble, a scholar can never be humble. His basic search is egoistic.

Someone accumulates riches and someone else accumulates knowledge. There is no difference. Every accumulation feeds the ego. Whatsoever you accumulate -- the greater the quantity, the more egoistic you will feel. So a student or a scholar is not a disciple. The very dimension

is different. A disciple is not in search of accumulation. Rather, on the contrary, he is ready to throw all accumulations. If the truth happens only in that emptiness, he is ready to throw all accumulations, all knowledge. In his old age, Socrates is reported to have said, "Now I can say that I do not know anything. I am ignorant." He was a disciple.

It happened that one seer declared Socrates to be the wisest man in Athens. Those who heard the seer came running to Socrates. They said, "Socrates, have you heard or not? The seer has said that you are the wisest man in Athens."

Socrates said, "There must have been some error. Go back and tell the seer that Socrates says he knows nothing. He is absolutely ignorant."

The people went back to the seer and told him, "Your prophecy has been denied by Socrates himself. He says, 'I do not know anything. I am ignorant.'"

The seer laughed. He said, "BECAUSE OF THIS I say he is the wisest man" -- because only a perfectly wise man can say, "I do not know."

Ignorant people always claim knowledge. The more ignorant, the more they claim they know. This is part of ignorance. A student, a pundit, a scholar -- they are all claiming knowledge. They are not disciples.

And remember, if you are a student you can become a teacher but never a master. Only a disciple can become a master. If you are a student, a scholar, you can become a teacher -- never a master. Only a disciple can become a master. Discipleship means egoless surrender. And once you surrender, your innermost self is revealed to you. That

is the master who is waiting for you. He has been waiting for you for lives and lives.

In any moment of surrender, the master will be revealed to you. And that master is no one. It is your own innermost self, it is your own atman. So really, this can be said: when you are a perfect disciple you have become a master. You are no longer a disciple at all. Discipleship achieved, you are now transformed into a master.

The New Alchemy: To Turn You On

Chapter #10

Chapter title: Obeying the Warrior Within

11 April 1973 am in Bikaner Palace Hotel

THESE ARE THE SUTRAS ACHIEVED BY ULTIMATE WISDOM. They are deep and sometimes very complex, even contradictory, but they are the ultimate flowering of wisdom. When a Buddha becomes a Buddha or a Christ becomes a Christ, these sutras are revealed. If you can understand them, even understanding will transform you. If you can feel the reality hidden in them, you will be a different man altogether. So try to understand them very deeply.

STAND ASIDE IN THE COMING BATTLE, AND
THOUGH THOU FIGHTEST BE NOT THOU THE
WARRIOR.

... HE IS THYSELF, YET THOU ART BUT FINITE AND LIABLE TO ERROR. HE IS ETERNAL AND IS SURE. HE IS ETERNAL TRUTH. WHEN ONCE HE HAS ENTERED THEE AND BECOME THY WARRIOR, HE WILL NEVER UTTERALLY DESERT THEE, AND AT THE DAY OF THE GREAT PEACE HE WILL BECOME ONE WITH THEE.

STAND ASIDE IN THE COMING BATTLE, AND THOUGH THOU FIGHTEST BE NOT THOU THE WARRIOR. We are in a constant fight with ourselves. The struggle continues night and day. The whole life is a battlefield, but you reach nowhere. You are neither defeated totally nor are you victorious. The struggle continues, and life energy is dissipated unnecessarily. You just waste yourself and your existence. What is the cause? Why are you never victorious? Why does the struggle never end?

You fight with sex, you fight with anger, you fight with greed. You fight with everything, but you still remain in the grip of those things you are fighting. The more you fight sex, the more you are in its grip and the more you feel you have to fight more. It is a vicious circle. You fight more and then sex becomes more attractive, sex becomes more magnetic. You take many decisions not to be angry, but every decision is a failure. And the total result is this: that in the end you feel you are guilty, inferior; in the end you feel that you are not capable of doing anything, you feel an inner defeat.

This has happened to the whole of humanity. Humanity is so sad now not because of anything else that has happened

in this age but only because so many ages of religious fight, so many centuries of continuous religious struggle, have proven to the human mind that nothing can be achieved. The human mind feels a deep failure. This creates sadness and depression.

Hope has become hopeless. There seems to be no way out of it. You can struggle, but everything is futile, a wastage; no one achieves anything. This has happened not because the human mind is not capable of victory. This has happened because the base of the struggle is wrong, the whole effort of the struggle is wrong. Why? Because you are fighting with yourself. How can you win?

If I create a conflict between my two hands, left and right, I can go on fighting but there will be no victory and no defeat, because both hands belong to me. The urge for sex belongs to me and the urge to go beyond sex also belongs to me; they are both my hands. I can go on fighting, I can go on changing from one to the other -- sometimes siding with the right hand, sometimes with the left -- but nothing is going to happen because I am within both. How can there be defeat or victory? For defeat and victory at least two are needed and I am alone, fighting with myself. This whole fight is a shadow fight, nonsense.

Then what to do? This sutra gives you the key: **STAND ASIDE IN THE BATTLE AND THOUGH THOU FIGHTEST BE NOT THOU THE WARRIOR.** Stand aside. Be a witness.

Remember this word 'witness'. This is one of the key words in the search for spirituality. If you can understand this word and practice it, you don't need anything else. Even

this one key will open all the doors of paradise. This is a master key. Any lock can be opened by it.

What does it mean to stand aside? When sex arises in you, you get identified with it. Then, when you have moved through the sex act, depression sets in, because you hoped so much and nothing has happened. You longed too much, you expected too much, and nothing has happened. The whole thing has just been a fraud. You feel betrayed, deceived. Then repentance sets in and you start thinking in anti-sex terms. You start thinking how to be brahmacharya, how to be a celibate. You think in terms of how to be a monk; you go against sex. Then you get identified with that 'anti' attitude.

Witnessing means that when sex arises, stand aside and look at it. Don't get identified. Don't say, "I have become sex." Say, "Sexual desire has arisen in me. Now I must observe it." Don't be for it and don't be against it. Remain quiet and calm -- just an observer.

That doesn't mean to suppress it, because suppression will not allow you to know what it is. Don't suppress it.

Suppression means that you are identified with the 'anti' attitude. Remember this: if you suppress, you are identified with the 'anti' attitude. Don't suppress, don't get identified.

Allow it to happen. Don't be afraid; just wait and watch.

Move in the sex act but with a watchful eye, knowing well what is happening and allowing it to happen. Not disturbing it, not suppressing it -- allowing it to become manifest in its totality, but standing aside as if you are watching someone else.

The act will move to its peak. Go with it, but always standing by the side. Know whatsoever is happening in

detail. Be alert; don't lose awareness. Then, from the peak, you will start falling down and the 'anti' attitude will set in. Be alert again. Don't get identified with the 'anti' attitude. Look at what is happening: the wave has gone up to a peak; now the wave is falling down. Sex is the wave arising. brahmacharya, the 'anti' attitude toward sex, is the wave falling down.

Be aware, be alert. Don't be for or against; don't condemn; don't make any judgement. Don't be a judge; just be a witness. Don't say, "This is good. That is bad." Don't say anything. Just be alert and watch what is happening. Be true to the facts; don't give any interpretation. That's what witnessing means.

If you can be a witness to sex, and to the anti-sex attitude, you will come to a great understanding. That understanding will tell you that sex and anti-sex are two poles of one wave. They are not really opposite to one another. They are just the rising and falling down of the same wave. They are one, so there is nothing to choose. If you choose one you have already chosen the other, because it is part of it, the hidden part of it. If you choose one you have already chosen the other because the other cannot be separated from it. They are one, so there is no choice. Then, choicelessness happens to you.

That choicelessness is the path of victory. Now you don't choose; there is nothing to choose. And a miracle happens: when you don't choose, both fall down. Sex and brahmacharya both disappear and for the first time you are not in their clutches, for the first time you are not in the hold of the opposites.

Witnessing is the beginning, and witnessing is the end. The first step and the last step are one. Witnessing is the means and witnessing is the goal. Then the fight goes on, but you are not the warrior. Now the fighting is on a different level. What is that level?

Now, sex and anti-sex are both present to you simultaneously. This simultaneous presence of the opposites is the fight. They fight with each other, and you remain a witness. Because they are opposites, anti-poles, they destroy each other completely and both disappear. They are of the same strength and the same energy. They cut each other, they negate each other.

This is the fight. But you are not the warrior; you are just a witness. You are just looking from without: a watcher on the hills. Down in the valley the fight will go on, but now you are just a watcher on the tower. You just look down and you know they are fighting; the opposites are fighting. But they negate each other, because they are of the same strength.

Remember this: only a very deeply sexual person can become a brahmacharya. Much sexual desire can be converted into brahmacharya. If you are just ordinarily sexual you cannot become a brahmacharya because to become a brahmacharya much energy is needed. And the opposite energies are always equivalent, so only very deeply sexual persons become brahmacharyas. Ordinary persons, with ordinary, natural sex, never move to that extreme. They cannot. The energy to move comes from sex. Opposite energies are equivalent.

You need not fight; you need not take part from this side or that side. That is the way of defeat. Just remain aside, get out of the circle -- be a witness.

It is difficult, because the mind wants to choose; the mind always chooses. Mind is the chooser because, without choosing, there will be no mind; you will fall out of the mind. That's why it is so difficult not to choose.

Even what I am saying.... Many of you may choose to follow what I am saying, but you will choose to do so for a reason. People come to me and when I say, "Be a witness," they immediately ask, "If I become a witness will sexuality disappear?" Then they cannot become a witness because they have already chosen. They ask, "Will sexuality disappear if I become a witness?" They are even ready to become a witness if sexuality will disappear!

But they have made a choice. They have decided that sexuality is bad and brahmacharya is good. They ask me, "If I become a witness will I become brahmacharya, will I become celibate?" They are missing the whole point. I am saying, "Don't choose," and they have already chosen. They want to use witnessing as an instrument for their choice. But you cannot use witnessing that way.

One man came to me. He was a seeker, a serious seeker. But stupid. There are many stupid seekers: serious. And when I say stupid I mean this: they can't understand what they are doing. The man was suffering from sex. Everyone is suffering because of sex. The suffering has gone so deep that you don't only suffer because of your own sexuality; you suffer because of others' sexuality also. This seems to be madness. You suffer because of your own sexuality and

you suffer because of others' sexuality also, because of what others are doing.

Enough misery can be created by your own sexuality. Why be concerned with others? But that misery doesn't seem to be enough for you so you go on collecting what others are doing: who is doing wrong and who is being good. Who are you to decide? From where have you been given the right? Who are you to become a policeman?

The man who came to see me was a policeman. He was suffering because of what everyone else was doing. But I told him, "Don't be worried about others. The real problem must be within you. You have not yet come to terms with your sexuality, that is the problem. Why suffer because of others? Why create other problems? Just to escape from your own problems? Just to be occupied? Who has appointed you to be a policeman? Why waste your life? You must be deeply sex-obsessed; that's why you are concerned with others."

So he said, "You have touched the right wound. I am now sixty-five, and I am still suffering. As I become older, I suffer more. It seems that sexuality is growing with my age. The energy is less, but the sexuality is more. As death is coming near I feel to be more and more sexual. My whole mind, for twenty-four hours, is obsessed with sex."

I told him, "You have been fighting sex continuously." He is a great seeker. He has remained with so many saints, so many gurus. I told him, "They have destroyed you. You have reached nowhere. Whatsoever you have been doing is wrong. Now, don't fight sex anymore."

The man became afraid. He said, "I have been fighting sex. And this is the reason: even with fighting I am so sexual."

Now you say, 'Don't fight it!' Then I will become completely mad."

I told him, "You have tried fighting. Now try the other. You have reached nowhere. Now, don't fight!"

"Then what," he asked, "am I supposed to do?"

I told him, "Be a witness."

He asked, "Will sexuality disappear then?"

I told him, "If you become a witness with a partisan view -- for brahmacharya, against sex -- you cannot become a witness. And if you cannot become a witness, sexuality cannot disappear. Become a witness. Sexuality will disappear, but remember, brahmacharya will also disappear with it." There is no need of brahmacharya when sexuality disappears. It is part of the same game. When the disease has disappeared, what is the use of the medicine? You will throw the medicine with the disease. So I told him, "Brahmacharya will also disappear. But remember not to choose."

He said, "I will try."

After three months -- I told him to come back after three months -- he came and he said, "But sex has not yet disappeared." This is what I call stupidity. "Sex has not yet disappeared, and I have been practicing witnessing for three months."

The unconscious choice remains: sex must disappear. Then you cannot be a witness. Witnessing means no choice, choiceless awareness. This is one of the most fundamental keys for all the diseases of the human mind. If you can become a witness, the opposites fight against each other, kill each other, and both are dead, both disappear. But if

you choose one thing over the other, you cannot be a witness.

LOOK FOR THE WARRIOR AND LET HIM FIGHT IN THEE.

... LOOK FOR HIM, ELSE IN THE FEVER AND HURRY OF THE FIGHT THOU MAYEST PASS HIM; AND HE WILL NOT KNOW THEE UNLESS THOU KNOWEST HIM. IF THY CRY MEETS HIS LISTENING EAR, THEN WILL HE FIGHT IN THEE AND FILL THE DULL VOID WITHIN.

LOOK FOR THE WARRIOR AND LET HIM FIGHT IN THEE. Don't be the warrior; there is no need. The warrior is this phenomenon: presenting to your consciousness both of the opposites simultaneously.

Ordinarily, only one is present. When sex is present? you are not thinking of brahmacharya. When brahmacharya is present, you are not thinking of sex. One is present and the other is hidden. This is the misery.

Bring out the other simultaneously and this will become the warrior for you. Bring them out simultaneously. When you are filled with anger, bring in repentance immediately. You always repent -- but later on. When you are angry, you are angry. When the anger has done its devastation, then repentance comes in and you start taking oaths that you are not going to be angry again. But the anger and the repentance never meet. Allow the opposites to meet. They will negate each other.

If you go on moving from one opposite to another, you will never be victorious. You have wasted many lives like this,

and you can waste infinite lives. But this is the secret: bring the opposites out simultaneously; allow them to be present before you simultaneously. Don't follow one. If you follow one, the other is waiting for you. When you are bored, when you get fed up with one, the other will catch hold of you.

If the opposites cannot meet, they cannot negate each other. You need not do anything. This is the miracle, this is the inner chemistry. Bring the opposites together and just watch them. They will fight; allow them to fight. You need not get involved in it; just remain by the side. They will disappear together. Once they are present together they will not persist; both will disappear.

So a Mahavir is not a brahmachari. Sex and brahmacharya have both disappeared. He is just innocent; he's just like a child. A Buddha has not become nonangry; anger and nonanger both have disappeared. He is innocent; both are not there. A Krishna is neither a sansari nor a sannyasi; he neither belongs to the world nor belongs to the other anti-world of renunciation. Both have disappeared; he is innocent.

The perfection, the wholeness of consciousness, is in innocence. And when I use the word 'innocence' I mean absence of the opposites. Absence of the opposites is the purity. If you have chosen one, you are not pure. The other is hidden in the unconscious; both are there.

Both will be there if one is there. The other cannot be separated; it can only be hidden. And if the one is not there, the other cannot be there. Both will disappear; the whole field of opposites disappears. Then you are innocent. That

innocence is liberation, that innocence is divine, that innocence is nirvana.

TAKE HIS ORDERS FOR BATTLE AND OBEY THEM. OBEY HIM NOT AS THOUGH HE WERE A GENERAL BUT AS THOUGH HE WERE THYSELF, AND HIS SPOKEN WORDS WERE THE UTTERANCE OF THY SECRET DESIRES; FOR HE IS THYSELF, YET INFINITELY WISER AND STRONGER THAN THYSELF.

Find out the witness and then obey him. First find the witness and then obey him, because to find the witness means to find one's own innermost core.

We live on two layers, two levels. One is the periphery: the world of action. The other is the inner being, the world of no-action: the world of existence, not of doing. All that we do is on the periphery and all that we are is at the center.

We have to continuously move from the center to the periphery to do some thing. Whenever you are doing something, you are on the periphery. Whatsoever you are doing, you are on the periphery. When you are nondoining, not doing anything, then you are at the center. Witnessing is a nonact. Meditation is a nonact.

We are doing meditation here. For thirty minutes you are on the periphery doing something: breathing, catharsis, the hoo mantra. You are doing something; you are on the periphery. When I suddenly say, "Stop!" I mean: now be in the nonact, in nondoining. When you suddenly stop you are thrown from the periphery to the being, to the innermost center, because when you are not doing anything you are

not needed on the periphery. You need to be on the periphery only while you are doing something. Now you are thrown back to your center. That center is your witness. Once you know this center, once you recognize this center, once you have felt this center -- follow the orders. You will be directed; you have found your master. Now follow whatsoever is said to you from the center and don't listen to the periphery. The periphery is cultivated by others and your center is untouched, virgin; it is from the divine. The periphery comes from the society. That's why we say that a sannyasin goes beyond society. Not against society, beyond society. Now he follows his own innermost center; he's not following anyone else. All orders from others are meaningless now.

You have found your own inner being, and now that being can direct you. That being is infinitely stronger and wiser than thyself. The 'you' on the periphery is a weakling; the 'you' at the center is infinitely potent. The 'you' on the periphery is just a worldly thing; the 'you' at the center is God himself.

But first, find the witness. Jesus has said, "First seek ye the kingdom of God. Then all else will follow." Don't bother about other things. First find out the innermost core of the kingdom of God. Then you need not worry about anything; all else will follow.

Just follow the inner voice. But how? You don't know what the inner voice is, you don't know what the inner is. Society has confused you deeply. It goes on saying that its own voice is your inner voice. It has placed many voices in you just to control you from within.

It is a social need. Society controls you in two ways. One, by outer arrangements: the policeman on the street, the court, the judge, the law, the government. This is the outer arrangement, but it is not enough. You can deceive the law, you can manipulate the court. And the policeman, of course, is just another human being. So that arrangement is not enough.

What is good for a Hindu may not be good for a Jain. No matter what you say is true, the contradictory is also true somewhere; it is not absolute. Now that we have become aware of the whole complexity of the human conscience we know that your conscience is just a social product. So many societies exist together that the inner policeman has become weak. Human societies are less moralistic now because the inner policeman is almost dead. You know that what it says means nothing: don't bother about it. Just observe the outer law... and try to find a way around it.

What I'm saying is that the voice of the inner policeman is not your voice. Find out the witness. Only then will you find out the inner voice.

The inner voice will direct you. Its directions will be absolutely different from what society says -- absolutely different. But for the first time you will become religious, not simply moral. You will be moral in a much deeper sense. Morality will not be a duty, it will not be something imposed upon you. It will not be a burden; it will be spontaneous. You will be good, naturally good. You will not become a thief -- not because society says, "Don't be a thief," but because you cannot be. You will not kill because it is impossible. You love life so much now that violence

becomes impossible. It is not a moral code; it is an inner direction.

You affirm life, you revere life. A deep reverence comes to you, and through that reverence everything follows. That is what Jesus says. "Find out the kingdom of God first, and then everything will follow." Find out the inner voice, and then everything will follow.

The New Alchemy: To Turn You On

Chapter #11

Chapter title: The Song of Life

11 April 1973 pm in Bikaner Palace Hotel

LISTEN TO THE SONG OF LIFE.

"Look for it and listen to it first in your own heart. At first you may say it is not there; when I search I find only discord. Look deeper. If again you are disappointed, pause and look deeper again. There is a natural melody, an obscure fount in every human heart. It may be hidden over and utterly concealed and silenced -- but it is there."

LISTEN TO THE SONG OF LIFE. Life is a melody; existence is musical -- for so many reasons.

Existence is harmony; it is not anarchy. It is not a chaos; it is a cosmos, a unity. So complex, so vast, but still united. And life pulsates -- from the lowest atom to the highest star. Wave lengths differ, pulsations are of different frequencies, but the whole pulsates in a deep unity, in a

harmony. Plotinus has called this 'the music of the spheres'. The whole existence is a music.

It is musical in another sense also. Yoga, tantra and all the schools that have been working esoterically for the inner journey of human consciousness say that life consists of sound; existence consists of sound.

Science differs, but not very much. Science says that the basic particle is electricity not sound. But science also says that sound is a mode of electricity, a sort of electrical expression -- that sound consists of electrical particles.

Yoga says that the basic element, the basic unit of existence, is sound, and electricity is a mode of sound.

That's why we have the myth that, through music, fire can be created. If fire (if electricity) is nothing but a combination of sounds, then fire can be created.

This difference between the scientific attitude and the yoga attitude is worth understanding. Why does science say that sound is nothing but electricity and yoga say that electricity is nothing but sound? Because science approaches existence through matter, and yoga approaches it through life.

The deeper you penetrate within yourself, the more you will find a new world of sound and silence. When you reach to the innermost core of your being, you will find the soundless sound. That's what Hindus have called nad: anahat nad -- sound which is uncreated, which is your very life. It is not created by anything, it is not produced. It is just there. It is cosmic.

Aum is the symbol of that sound. If you go deeply within. when the ultimate core is reached you hear the sound aum.

It is not that you produce it. It is simply there. vibrating It is the basic element of life

This sutra says LISTEN TO THE SONG OF LIFE. But you cannot listen to it unless you have already heard it within your own heart. Whatsoever you can see must be seen first within your own heart otherwise you cannot see it. you cannot hear it. The basic experience must be the inner.

Only then can the outer be experienced.

Whatsoever you know in the outer world is nothing but a reflection or a projection. If you are filled with love, the whole of life appears to be filled with love. If you are sitting with your beloved or with your lover, the whole existence is okay. Nothing is wrong. there is no misery The whole existence is filled with a deep music, because you are filled with a deep music. There is no discord in you; your heart feels a deep harmony. You are so one with your beloved or your lover or your friend that this oneness spreads all over.

If you are in deep agony -- suffering, sad, depressed -- the whole existence seems to be depressed. It is you, not the existence. The existence remains the same, but the climates of your mind change. In one climate the existence appears sad. In another climate the existence seems to be celebrating. It is not; existence is always the same. But you go on changing, and your mind goes on being projected. Existence works as a mirror. You are mirrored in it.

If you think that whatsoever you have interpreted is the fact and not just a projection, you will fall into deeper and deeper illusions. But if you can understand that it is not a fact but a fiction of the mind -- that it depends on you, not on existence itself -- then you can change. You can go

through a mutation, an inner revolution can happen, because now it is up to you.

The world can be a chaos if you are a chaos. The world can be a cosmos if you are a cosmos. The world can be dead if you are dead inwardly; the world can be alive, abundantly alive, if you are alive within. It depends on you. You are the world. Only you exist really, nothing else. Everything else is just a mirror.

I remember one anecdote.

An emperor, a very powerful emperor, created a palace, a palace of mirrors. All around, all over the palace, there were mirrors. The emperor was a very beautiful person and he was so infatuated with his own beauty that he was never attracted in any way to anyone; else. He was a Narcissus. He loved only himself and he thought that everyone else was ugly. Finally, he debarred everyone else from entering his palace. He lived alone there, looking at his own face everywhere in the palace. There were mirrors everywhere, thousands and thousands of reflections of his own face.

But then by and by he got bored, fed up. He started disliking himself. He kept meeting himself the whole day, encountering himself. He became ill; he became sad and depressed. He became so dull that he was almost on the verge of death. He was simply fed up with himself.

Then suddenly he remembered: "This palace is my own creation. I need not be here. There is no one forcing me to be here."

So he broke one mirrored wall -- he threw a chair through it. And for the first time in many years, the sky looked within. It was a full-moon night and the full moon peeped

within. A fresh world, a new world, alive. He came in contact with it.

He jumped out of his hellhole, out of the prison. Now he was not dead, not dull, not on the point of death. He started dancing, he started celebrating. He forgot his face completely. And it is said that he never looked in a mirror again.

This is what is happening to each one of us. It is not an anecdote about some unknown emperor. It is about you. You live in a mirrored house. When you look at your wife's face it is not her real face that you see. It is a projection. It is your own face reflected in your wife's face. When you look at a flower it is not the flower you are looking at. It is your own mental flower projected onto the real flower that you are looking at.

Everywhere, you move with your own mirrors, your own images. And then, of course, you are bored, you are fed up with the whole thing, and you say, "Life is misery." You say, "There seems to be no meaning to it." You say, "It would be better to commit suicide. There seems to be no purpose to life. I'm going nowhere, moving around and around in a circle. It leads nowhere. Every day is the same, the same repetition."

But it is not because of existence; it is because of you. Throw those mirrors, break those mirrors. Come out of your palace, come out of your imprisonment, and look at the world not through thoughts, not through moods. Look at the world with a naked eye, listen to it with a naked ear. Don't allow any mental state to come between you and the world.

This is what I call meditation: looking at the world without the mind. Then everything is new, fresh. Everything is alive, eternally alive; everything is divine. But to come to this point you will have to make deep contact, a deep penetration, into your own heart; because there, life's juice is awaiting you. You may call it 'elixir'. It is awaiting you. This sutra says:

Listen to the song of life.

"Look for it and listen to it first in your own heard. At first you may say it is not there; when I search I find only discord Look deeper. If again you are disappointed, pause and look again. There is a natural melody, an obscure fount in every human heart. It may be hidden over and utterly concealed and silenced -- but it is there."

When, for the first time, one tries to enter within, one encounters noise: crowds, thoughts, madness; everything but silence. But don't be disheartened. Be indifferent to all this noise that you encounter within.

When I say, "Be indifferent," I mean don't do anything about it; just be indifferent. Don't say, "This is bad." Don't say, "How can I stop it?" Don't try to stop it; you cannot. Allow it to flow -- just as if clouds are floating in the sky and you are watching them. Or as if traffic is going on in the street and you are watching. Just stand aside and watch the traffic moving, or stand on the bank and look at the river flowing. Don't do anything; just stand there. Indifferent, not interested, not in any way involved.

If you can do this -- this is what witnessing is. If you can do this, by and by you will penetrate deeper and deeper. Don't be disheartened, because ultimately, finally, a deep musical source, a deep harmony, a deep rhythmic existence is waiting within you. Penetrate this crowd and you will reach it.

"At the very base of your nature you will find faith, hope and love. He that chooses evil refuses to look within himself, shuts his ears to the melody of his heart, as he blinds his eyes to the light of his soul. He does this because he finds it easier to live in desires. But underneath all life is the strong current that cannot be checked; the great waters are there in reality. Find them...."

"At the very base of your nature you will find faith, hope and love" -- these three things. If you can make contact with your inner music, these three things will flower spontaneously within you: faith, hope and love. But these words have very different meanings. They don't mean the ordinary things we mean by them.

When we say faith what we mean is belief. Belief is not faith. Belief means a forced thing. Doubt is hidden there, but you have wrapped yourself in a belief and pushed the doubt within.

For example, you say, "I believe in God." What do you mean? Is there really no doubt? Doubt is there. The belief cannot cancel the doubt; it can only hide it. Really, because of the doubt you believe. You are afraid of the doubt. If you don't believe, if you are doubtful, you will feel inconvenienced. Belief gives you convenience, comfort,

solace, consolation. You feel at ease. But the belief is just a mental, intellectual facade. Behind it, the doubt is always lurking.

You will find doubt hidden within every belief. If you say, "I believe **STRONGLY**," that means you have very strong doubts behind it. Those who say, "I believe absolutely," have absolute doubts within them. What is the need of belief? The need is because doubt is there and you feel inconvenienced by it.

That's why so many people are theists and so few are atheists. But in reality, the world is full of atheists and to find a theist is very difficult; it is impossible. The whole thing is just false. People say that they believe in God because it seems difficult not to believe, inconvenient. Socially, formally, it is not good.

Not that they believe. They doubt, they know they doubt, but they deceive themselves. Their life remains untouched by their beliefs; their religion remains a Sunday religion.

Their life is not touched at all. On Sunday they go to church and pray as a social formality, as good manners.

Then, out of church, they are the same again. For six days they remain irreligious; for one day they become religious.

Is it possible? Six days you remain ugly and one day you become beautiful? Six days you remain bad and one day you become good? Six days you remain evil and suddenly one day you become saintly? Is it possible?

It is impossible. The seventh day must be the false day; the six days are real. The seventh day is just a trick to deceive oneself and others.

Belief is false. It is helpful, utilitarian, but untrue. Faith is totally different. Belief means doubt is hidden there; faith means doubt has disappeared. This is the difference.

Faith means the doubt has disappeared. Belief means the doubt is there and you have created a belief against it. You doubt whether God exists or not but you say, "I believe," because your wife is ill and if you don't believe, who knows? God may be there. Or your job is in danger of being lost. Who knows? God may help. And if you don't believe, then he will not help. Utilitarian; it has some utility for you. But, doubt is there.

Faith means doubt has disappeared. It is the absence of doubt. But it can disappear only when you have known something within; when belief has not been given to you, knowing has arisen in you. When you have come to know, to realise, then faith arises.

And hope. This hope is not that of desire. This hope doesn't mean hope for the future. It is not in any way concerned with the future. This hope means simply a hopeful attitude about everything. About everything. An optimistic view, a hopeful attitude. Looking at the golden side of things. Whatsoever happens you remain hopeful, you are not depressed.

Depression comes only if you look at the wrong side of things. Everything has two sides: the wrong side and the right side. You can look at the wrong side and then you will be depressed, or you can look at the right side, the golden side, and you will be happy. So, it depends.

The person who is hopeless always looks at what is wrong. The first thing he tries to find is what is wrong. If I tell him, "This man is a beautiful flute player," he will first look at

him and say, "No, I cannot believe that he can play the flute because he is a thief." What is the concern? A man can be a thief and a good flute player. But he will deny the possibility. He will say, "No, he cannot be. He is a thief, a well-known thief. How can he be a good flute player?"

This is the hopeless mind. With a mind which is filled with hope, if I say, "This man is a thief," he will say, "But how can he be a thief? He is such a good flute player?"

How do you look at things? With hope or with hopelessness? Ordinarily, unless you have touched the inner music, you will look at the world with a hopeless attitude. Then everything is wrong and whatsoever is done is wrong. And from everywhere, you will derive misery. You will become an expert at being miserable. Anything will help you to be miserable, anything.

When you touch this inner silence, this inner music, you become hopeful; you become hope. Whatever is, you see. You always touch the innermost core of it, the heart of it. And then, there is no depression.

And love. Ordinarily, love is a relationship. But when you touch the innermost being, love becomes your state not a relationship. It is not between you and someone else. Now it is that you have become love, you have become loving. It is not a relationship. Even if you are alone, sitting under a tree, you will be loving. Lonely, alone, with no one there, you will be loving.

It is just like a lonely flower that grows on an unknown path. No one passes there, but the flower goes on spreading its perfume. It is its state. It is not that when some king passes the flower will give its perfume. It is not that if some beggar passes the flower will not give its perfume. If a

beggar passes, the flower gives its perfume. If a king passes, the flower gives its perfume. If no one passes, then too the flower goes on spreading its perfume. The perfume is the flower's very state of being. It is not a relationship. Our love is a relationship. And when love is a relationship, it creates misery. When love is a state of being, it creates bliss. A Buddha is also in love, but he is not trying to love you. Simply because of the way he is, love spreads. Love becomes a perfume and goes to the far comers of the earth. These three qualities will evolve: faith, hope and love. And if these three are there, you don't need anything else. These three will lead you to the ultimate peak of life and existence.

"... know that it is certainly within yourself. Look for it there, and once having heard it you will more readily recognize it around you."

If you can feel your inner music, inner truth, inner faith, inner love, inner hope, you will start recognizing it around you. The whole universe will change for you because you have changed. And whatsoever you feel within, now will be felt all around.

The world remains the same; but when you change, everything changes. With you, your universe becomes different. If you are rooted in the divine, the whole existence is rooted in the divine. If you are rooted in evil, the whole universe is a hell. It depends on you. It is you, magnified.

The New Alchemy: To Turn You On

Chapter #12

Chapter title: The Lesson of Harmony

12 April 1973 am in Bikaner Palace Hotel

STORE IN YOUR MEMORY THE MELODY YOU HEAR.

... ONLY FRAGMENTS OF THE GREAT SOUND COME TO YOUR EARS WHILE YET YOU ARE BUT MAN. BUT IF YOU LISTEN TO IT, REMEMBER IT FAITHFULLY, SO THAT NONE WHICH HAS REACHED YOU IS LOST, AND ENDEAVOR TO LEARN FROM IT THE MEANING OF THE MYSTERY WHICH SURROUNDS YOU. IN TIME YOU WILL NEED NO TEACHER. FOR AS THE INDIVIDUAL HAS VOICE, SO HAS THAT IN WHICH THE INDIVIDUAL EXISTS.

STORE IN YOUR MEMORY THE MELODY YOU HEAR. There are moments, rare, unique, but still there are moments when you come nearer to the melody of existence. Situations may be different, but the melody is the same. A child running after a butterfly, a child picking flowers in a garden, a child just lying relaxed on the grass, feels a certain harmony in the existence, feels a certain melody. In that moment, lying on the grass relaxed or running -- running for a butterfly, or running to gather flowers -- or, not doing anything: just playing with pebbles on the shore -- in that moment, the child is totally one with

existence. There is no regret, no negativity. The child accepts the existence as it is and is accepted by existence. When you accept existence, the existence accepts you. When you reject, you are rejected. You are echoed by existence. Whatsoever you do with it is done with you. The child accepts. There is no past for the child, no future. The moment, the present moment, is enough. The child exists here and now. Then he feels a certain harmony; a melody is felt.

That is why, later on, even when you become very old, you go on remembering childhood; you go on saying childhood was a paradise. Why? Because many moments happened when you were totally accepting. And a child is totally accepting. The moment the child starts rejecting, he is no longer a child. Childhood is lost, paradise is lost.

Remember some moments of your childhood when you had the feeling that life was bliss, that just to be was ecstatic. Just to be, just to breathe, was enough. You didn't need anything to make you blissful. Whatsoever you were was enough to be blissful.

Gather those moments. Remember them, relive them. Sometimes, forget your age. Close your eyes and move back, regress, be a child again. Not just remembering, but reliving. Be a child again. In your memory, run as a child, sing as a child, play as a child. Just replay your childhood again and you will get a new light, a new awakening. A new life energy will run through you.

When you were young, you loved someone. Again, there was ecstasy. Again, you felt absolutely okay. Nothing was wrong. Life was good; everything was as it should be.

Again, a moment. Gather, nourish, such moments. Go into them again and again.

Then you were old -- sitting in some temple meditating, or in some mosque praying, or in some church. And again, you felt a silence entering you.

Collect all these moments, because they will make you more capable and sensitive to hear the greater music of the spheres. They are only fragments, but you have heard in them something that goes beyond you. Whatsoever the situation -- if a certain happiness descended upon you, cherish that moment and make a part of your heart vacant from all other memories. Collect these memories of blissful music that you have sometimes heard; it will be helpful.

You cannot hear the whole of the music suddenly. You can hear it only in fragments, because the mind is such a small thing. The aperture of the mind is very small and the sky is very big. You can only see fragments. But, collect those fragments. Create a unity in them, feel a certain oneness in them, and you will become more capable, more sensitive, more alive to receive more. You will become more receptive.

But, look at the human mind. It collects miseries, it collects sufferings, it collects pains. It never collects happy moments. It goes on collecting misery upon misery. Then life becomes a hell. It is your collection; it is your way of looking at things.

You go on saying that happiness is just momentary. But no one says that suffering is momentary, no one says that anguish is momentary. You go on feeling that anguish is permanent, suffering is permanent, and happiness is just

momentary. This is wrong. Both are similar and equal. Both are momentary.

And ultimately, the reverse is true. Suffering proves to be momentary and bliss proves to be eternal. But right now, with this mind, everything is momentary. Suffering comes and goes, bliss comes and goes. But you go on collecting suffering so it appears to be permanent; and you never collect, you never cherish and nourish, happiness and happy moments so they look momentary.

This is your choice. Change this choice -- because with too much suffering collected, you will gather more suffering. Suffering will increase; you are helping it to increase. Then a moment may come when you are so clouded with suffering that you cannot see any possible bliss. Then you become totally negative.

Do quite the contrary. Only that will be a help for your meditation. Whenever suffering happens, don't collect it. Allow it to happen, but don't nourish it. Why go on talking about it? Everyone talks about his suffering. Why is there so much emphasis on it? Why give so much attention to it? Remember one of the laws: that whatsoever you pay much attention to grows. Attention is a growth helping element. If you pay attention to something, it grows more.

Now, biologists say that a child grows more if he is loved because, through love, he gets more attention. Even a plant grows more if the gardener gives attention to it. If it is neglected, if everything else is given to it -- the right soil, fertilizers, rain, sunrays; everything is given to it except conscious attention -- it takes a longer time to grow. Now this is a scientific fact: observed and found correct. If you love the plant and you pay much attention to it, if you talk

to it, if you sometimes say to it, "I love you," it grows faster. Attention is a vitamin.

The most vital thing in existence is attention. If no one loves you, you start withering away. If no one pays attention to you, death settles in. You want to die. If someone pays attention to you, you become alive again. Attention is life, *elan vital*.

If no one loves you, you will commit suicide, because you are not capable of loving yourself. If you were capable of loving yourself, if you were capable of giving attention to yourself, you would not need anyone else's attention. A Buddha can live alone on this earth. You cannot. If you are alone, you will immediately commit suicide. You will say, "What is the use? Why should I live? Who will love me? Whom shall I love?"

Inside also, psychologically also, the same law applies. If you pay much attention to suffering, you help it to grow. If you pay much attention to happiness, you help it to grow. Don't be your own enemy. If you are immersed in suffering it is because you have been paying attention to the wrong things. Shift your attention. Even if you have only one memory of a blissful moment it is enough. Pay attention to it and it will grow. The seed will grow and it will become a big tree. Then you can rest in its shade, you can dance in its shadow. You can relax under it.

This sutra says **STORE IN YOUR MEMORY THE MELODY YOU HEAR**. Wherever you have heard the melody of life, wherever. Happiness means melody. Suffering means an anarchic experience, a chaotic experience. Suffering means a crowd of unrelated experiences: noise, with no music in it. Happiness means

music. Not noise but an inner harmony; not chaos but an inner unity.

STORE IN YOUR MEMORY THE MELODY YOU HEAR, and then it will grow and one day you will become capable of hearing the whole of the universal music. Then you will need no teacher. Then you will not need to learn from anyone else. Then you will be directly in contact with the divine and no mediator will be needed.

A teacher is a mediator. You cannot hear, and he can hear. You cannot see, and he can see. You cannot feel, and he can feel. He is needed only up to the point when you yourself have become capable of hearing, seeing, merging. Then the teacher is of no use. Then you are immediately, directly, in contact with the universal force. Now you are in the river itself.

And once you have become capable of remaining blissful, once you have become capable of remaining in the melody, once you have entered the river, God can talk with you directly.

I remember a story about a Sufi mystic, Bayazid, who remained in one village for many years. One day the villagers said to Bayazid, "We have been seeing you and hearing you for at least five years. You were always praying and talking to God. Now we see that you never talk, you never pray. Why this change? Have you become an atheist? Have you lost your belief in the divine? You never talk now, you never pray."

Bayazid laughed and said, "Before, I was talking and praying. Now God has started talking to me, so I have to be silent and listen. The whole process has changed. Now I need not talk. Now, he talks to me."

This moment comes. But this moment comes only when your heart is filled with melody and a divine silence has come into you. There is no more noise. Wherever you look you feel the music; wherever you look you feel the unity; wherever you look you feel the one in different forms. Now you have become aware of the sea. Waves have disappeared for you. There are no waves; only the ocean exists. Then, the divine talks to you directly. It is not a metaphor. Existence speaks to you directly; it is not a metaphor, it is not a poetic expression. It happens! But you have to be ready. And that readiness means a heart filled with music, a heart filled with silence.

LEARN FROM IT THE LESSON OF HARMONY.
... LIFE ITSELF HAS SPEECH AND IS NEVER SILENT.
AND ITS UTTERANCE IS NOT, AS YOU THAT ARE
DEAF MAY SUPPOSE, A CRY: IT IS A SONG. LEARN
FROM IT THAT YOU ARE PART OF THE HARMONY;
LEARN FROM IT TO OBEY THE LAWS OF THE
HARMONY.

As you are right now, life appears to be a cry. It is not. It appears to be a cry because you are disturbed. Life is a song, but to hear the song you must become a song yourself, because only the like can understand the like. You are a cry. That is why the song of life appears like a cry and like a scream. It is because of you. You destroy it, you disturb it, you distort it. When it comes to you it comes as a song, but when it hits you it becomes a cry, because you are a cry. You are ill, you are diseased. You are fragmentary; you are not total. The song is destroyed within

you. Become a song yourself and then the whole of life appears to be a song. Then there is no negativity. When you are positive, the whole of life becomes positive.

This is what I mean by a theist. Theism doesn't mean a belief in God, theism doesn't mean believing in a theology. Theism means a total yes to existence, saying yes to existence. But when can you say yes? You can say it only when you have heard the song. How can you say yes to a cry; how can you say yes to a noise, a mad noise; how can you say yes to the insanity that appears all around, the death, the misery? How can you say yes to it? But it is there because of you, because of your eyes. Your eyes are a distorting factor. It is because of your heart. Your heart is filled with suffering and misery, so it cannot find anything else. It is your own echo.

This sutra says:

LEARN FROM IT THE LESSON OF HARMONY.

Whatsoever beautiful moments, whatsoever ecstatic moments, happy moments you have had -- collect them, cherish them, live with them, live them. You will become more sensitive to happiness. Happiness will be more attracted toward you, love will happen to you more, meditation will come to you more easily. Life will become a benediction; existence will become a celebration. But, you have to create a happy heart.

And then, in the fragmentary experience of bliss, find out the common note. A child picking flowers, a young man loving a girl, an old man sitting under a tree meditating. They all say it is blissful -- there must be something

common to all of them. On the periphery, from the outside, nothing appears to be common. A child picking flowers, a young man loving a girl, an old man chanting a mantra. Nothing seems to be common between them. But if they all say, "This was blissful!" there must be something common. Find out that common element. Find out the one thing that is always there and without which they cannot say that all these moments are blissful moments.

It may be that the old man will deny any common element. He may say, "This young man is just foolish. There is nothing in girls. Only bones and flesh and everything dirty. This young man is just foolish. He is wasting his time." Or the young man may say, "This small child picking up flowers is living in a fantasy. It is not real. When he becomes more knowing he will throw these flowers. This is stupid. Collecting flowers is useless; he is wasting time. He is ignorant."

But, still, there must be something common to all of them. If the old man says that the young man is foolish (or the young man says that the child is foolish) it simply means that for the old man life has not yet become a unity. It simply means that the old man is still angry at his own childhood. He couldn't absorb it into his life current. His youth has not become a part of his life. The old man is fragmented, divided.

If the old man is really undivided, if he has been searching for the common element in all experiences, that is wisdom. To find out the common element in all experiences, the essential element, is wisdom. If the old man has come to realize what is essential in all blissful experiences, he will see that when he was sitting with a girl in deep love the

same thing was happening that is now happening in his meditation. When he was picking flowers in the garden as a child, or playing with pebbles on the seashore, it was the same thing.

What is the common element? Attention, deep attention. Absorption. The child was absorbed with his stones, playing with them. The whole existence was forgotten. The child forgot himself. Nothing existed in that moment, no mind existed. The child was totally absorbed. Because of that absorption, that total annihilation of the ego, bliss happened. It became a meditation.

The young man was absorbed in his beloved. The whole existence dropped away as if nothing else existed. Only the beloved existed. Even that disappeared: the lover and the beloved disappeared. Only love existed. A moment existed that was eternal, a moment that was eternity itself. No past, no future. The now was all. It was a meditation. Love is a meditation. And then bliss happened.

Now, the old man is chanting under a tree, or sitting in a temple listening to the bells of the temple and feeling very happy, ecstatic. What is happening? The same thing is happening in a different situation, in a different age, in a different experience. The same thing is happening. The world disappears. The old man is no more, the temple disappears. The present moment becomes total. He is here and now. The bells go on ringing. They don't ring in the future: they ring in the present. No past memory enters no future desire. The old man is here and now.

Whenever you are here and now, bliss happens. As a child playing with stones, as a young man playing with your beloved, or an old man playing with chanting and

meditation. If all three experiences can be felt as harmonious, you have found one of the ultimate laws of life. You have become wise. Wisdom has happened to you.

The New Alchemy: To Turn You On

Chapter #13

Chapter title: Penetrating the Hearts of Men

12 April 1973 pm in Bikaner Palace Hotel

REGARD EARNESTLY ALL THE LIFE THAT
SURROUNDS YOU.

... REGARD THE CONSTANTLY CHANGING AND
MOVING LIFE WHICH SURROUNDS YOU, FOR IT IS
FORMED BY THE HEARTS OF MEN; AND AS YOU
LEARN TO UNDERSTAND THEIR CONSTITUTION
AND MEANING, YOU WILL BY DEGREES BE ABLE
TO READ THE LARGER WORLD OF LIFE.

REVERENCE FOR LIFE, REGARD FOR LIFE.

Ordinarily, the so-called religious are life-negative. They are against life. Look at their faces, look at their eyes. They are condemning everything. This negative attitude has created a denial of life all over the earth. Religion has appeared to become an ally of death not a friend of life. It appears to be against life because it constantly goes on telling you, "Leave life. Transcend it. Move to some other life which is beyond this life."

God seems to be against you being a part of life. It is as if life has been taken as a punishment. "You are here because you sinned. You would not be here if there was no sin in

your life." But this whole attitude is ill, pathological. Really, the divine and life are not two things. Rather, they are an extension of one phenomenon. Here and there (this and the beyond) are not two things. What is here, this life, is a step toward the beyond. If you deny this life you will not reach the other; you cannot go beyond. To go beyond this, no denial is needed. To go beyond, a deep insight into life is needed. How to create a deep insight into life? Unless you have a reverence for life it is impossible. Revere life wherever you find it; help it to grow. Be creative toward it; don't be destructive. But we are destructive in many ways. Look around you. Everything that is deeply connected to life is condemned. Sex is condemned, love is condemned, because they are the source of life.

A person who is religious must be a monk, a celibate. Why? Why should a seeker of the divine be a celibate? What is the need? Why is there so much propaganda against sex, against love, against life? It is because sex seems to be the source of life; it seems to be the original energy that moves the world. Those who are against the world are bound to be against sex. "Cut sex completely from your life!" -- that is their teaching. But if you cut sex, you cut all of life. If you are against sex, you cannot revere life. You have gone against life itself.

These sutras are very meaningful. They say to revere life in all its forms because the more reverence you have the deeper you can go. God is not really beyond but, rather, within this life. God is the center, the very center. and life is just the periphery. Move deeply in life and you will reach to the very center, the very ground of life itself.

God is not the creator; he is the very creativity. Christian and Mohammedan concepts about 'God the creator' have created much confusion. These attitudes are a little childish. Good if you are talking to children, but nonsense if you are talking to persons of understanding.

It appears from the Christian and Mohammedan dogmas that God created the world somewhere in the past. He created the world within six days and then, on the seventh, he relaxed. And after that, he has not done anything. The world started running on its own.

This concept creates a divisive attitude: that God and the world are two different things. That's not true. God has not created the world and made it separate from himself. It is not like when a painter paints a picture. The painter is one thing; the picture is something different. The Hindu concept is deeper. It says that God is not like a painter but, rather, like a dancer: Shiva the dancer.

Like a dancer, because the dance and the dancer are not two. You cannot separate them. The painter can be separated from his painting, but the dancer cannot be separated from his dance. Dancer and dancing are one.

God is not the creator, not a separate entity. God is the very creativity, the very life. So if you are against life, you are against God. Gurdjieff is reported to have said somewhere a very paradoxical but very true statement. He has said that the so-called religions are all against God because they are against life. But authentic religiousness is always for life, never against it.

If you move deeper in the dance, you will reach the dancer. The dance is just the form. If you move deeper in the dance you will reach to the very heart of the dancer. And if you

move deeply into life, you will reach to the life-originating principle: God.

God is creativity. Or, if you allow me to say it, I would like to say that God is the very existence itself. God is life Jesus has said, "God is love." That was one of the reasons he was crucified -- because he called God 'love. Love is condemned, it is a sin, and he called God 'love'. He must have looked very rebellious, he must have seemed to be too much in favor of the life on earth. The old Jewish mind, the old religious mind, couldn't tolerate it. This is sacrilege! Jesus talking about God in terms of love? God is beyond life and love! You must leave everything: life, love, everything. Only then can you find him. And this man Jesus -- he brings God down to earth and he talks in terms of love.

Really, God is life, God is love. God is this very world. Don't create a division, don't create a dualism. Only then can you revere life. Whenever you see life anywhere -- a seed sprouting, a tree flowering, stars moving, a river flowing, a child laughing -- remember God is near you. When a child laughs, look at the laughter. Enter into it. You have entered the very temple. When the river flows, watch lovingly. Be one with its flow; be in a deep reverence. Hindus have called all rivers goddesses; they have called all hills deities. They have made the earth holy. It is one of the most beautiful things that has ever happened in human consciousness. Hindus call the Ganges: Mother. This is reverence for life. Hills they call gods. This is reverence for life. They worship trees. Those who have become intellectually sophisticated think they are stupid, superstitious people, but they are not. The tree is not the

thing. When they are worshipping a tree or a river, they are worshipping life.

A tree is more alive than any temple, than any church; a river is more alive than any mosque. The stone idols in your temples are dead; a tree is more alive. You may be superstitious, but the person who is worshipping a tree is not. He may not be aware of what he is doing, but a deep reverence for life in all its forms is there, a deep respect. And, celebrate. Wherever you feel that life is growing, celebrate it, love it, welcome it, and a great transformation will happen to you. If life is revered in all its forms, you become more alive. You become more receptive to life, and life begins to flow abundantly in you; it overflows in you. That is what bliss is: life over flowing.

But you are more interested in death and less interested in life. More interested in destruction, in hate; more interested in wars than in love, in life. It makes you dead and dull. Before you are really dead, you are dead. When death really occurs to you, you are already dead. Whatsoever you revere you will become. If you revere life, you will become life and more life. If you revere death, you will become death and more death.

Remember this: REGARD THE CONSTANTLY
CHANGING AND MOVING LIFE WHICH
SURROUNDS YOU, FOR IT IS FORMED BY THE
HEARTS OF MEN; AND AS YOU LEARN TO
UNDERSTAND THEIR CONSTITUTION AND
MEANING, YOU WILL BY DEGREES BE ABLE TO
READ THE LARGER WORLD OF LIFE.
LEARN TO LOOK INTELLIGENTLY INTO THE
HEARTS OF MEN.

... STUDY THE HEARTS OF MEN, THAT YOU MAY
KNOW WHAT IS THAT WORLD IN WHICH YOU
LIVE AND OF WHICH YOU WILL BE A PART.

We never look directly into anyone's heart. It is dangerous, insecure, because then you may become involved; you may have to do something. So we never touch anyone. We just remain aloof, far away, removed.

We move without touching anyone. And when I say this, I don't only mean physically. Psychologically also. We move without touching anyone physically. We are afraid to touch anyone or to have anyone touch us. Psychologically also we live in a shell: enclosed, encapsulated.

There are reasons for it. If you penetrate into somebody's heart, you will have to do something about it. You will be filled with love, you will be filled with higher, superior values. Then you cannot remain as mean as you are, you cannot remain as unkind as you are, you cannot remain as self-centered as you are. If you look into the heart of the other, you will have to melt. The very looking into the heart of the other will become a merging of your egos.

So, no one looks at anyone. We don't even look into the hearts of our friends. We take them for granted. We never even look into the hearts of our wives and husbands, our lovers and beloveds. We create an image and we live with the image. We never talk to each other directly, because if you talk directly you don't feel safe; you become vulnerable. Remember this, if you penetrate into anyone's heart, simultaneously your own heart becomes vulnerable. Otherwise is not possible. If I look deeply inside you, I

become available to you. You can also look deeply within me.

But that feels dangerous. I don't want anyone to look deeply within me, because on the surface I am different, a false person. Deep down, I am someone else. On the surface I go on smiling -- very kind, very loving -- and deep down much hatred is there, much ugliness is there. So I don't want anyone to penetrate within me.

But if I penetrate within you, the very effort to penetrate you simultaneously makes me available to you. We are afraid. We don't want anyone to trespass, to look within us. It is dangerous to look into anyone's heart and to be looked into by anyone. We become encapsulated, dead. We go on moving within an imprisonment.

Then how can you know life? If even a human heart is strange to you, and you have not looked into it, how can you move deeply into the greater heart of the divine, the very center of existence? Learn to look. From looking into the hearts of others you can learn to look deeply. It is the person's depths. The depth of the person is his heart.

We talk through the mind. That is not the depth. The mind is on the surface, on the periphery. We talk, we discuss, we communicate only with words. We never remain silent even for a few minutes. Even those who are in love go on talking constantly, because if you are silent the heart can be penetrated. So we go on talking and talking.

The husband comes home. He starts talking. Nonsense, irrelevant things. What happened in the market, what happened in the shop, what is in the news, what's come on the radio. He goes on talking. And the wife also goes on talking: what other wives are talking about in their houses

and so on. They go on talking, they go on talking, until they fall asleep. Why so much talking? What is the purpose of it? Are they really interested in communicating something? No! They are afraid to communicate. If they are silent then their hearts will start communicating, so they go on talking. Talking creates a barrier. Mind to mind they meet so that heart to heart they will not meet. A heart-to-heart meeting is possible only in silence.

This is the way we are living. Then we say that we are living in misery. What else is possible? Misery will be your fate. But it is not your destiny. It is your own created misery; it is you who have created it. Encapsulated, you will be in misery. Open, vulnerable. you will become capable of being blissful. This opening is to be learned through looking into the hearts of men.

This sutra says:

LEARN TO LOOK INTELLIGENTLY INTO THE HEARTS OF MEN.

"... Intelligence is impartial: no man is your enemy: no man is your friend. All alike are your teachers. Your enemy becomes a mystery that must be solved, even though it takes ages: for man must be understood. Your friend becomes a part of yourself, an extension of yourself, a riddle hard to read."

The sutra says LEARN TO LOOK INTELLIGENTLY....
By 'intelligently' is meant: be impartial. If you are partial, you cannot reach to the heart. All partiality focuses you in the mind; only impartial consciousness comes to the heart.

The heart is impartial; the mind is always partial. The mind is always party-bound, sectarian, for this and against that. The heart is neither for nor against. The heart is simply an opening, a receiving, a welcoming. It has no enemies and no friends; only the mind has enemies and friends. By 'intelligence' is meant impartiality. Only then are you intelligent.

If you are partial, you are not intelligent. You may appear to be sophisticated, educated, logical, but you are not wise, not really intelligent. Intelligence has the quality of no prejudice, no partiality, no feeling for and against, because only then can you look at the whole.

For example, if I say that you are my friend, it will be impossible for me to enter your heart. Or if I say that you are my enemy, then too it will be impossible to reach your heart. When I say you are my friend, or my enemy, I have taken you for granted. I feel that I know you. I understand that I have understood you. Other wise, how is friendship possible? When I say you are my friend, I show that I like you; I'm saying that I like you. And when I say I like you, I have become partial. Then I cannot reach your heart. My liking will become a barrier.

When I say I like you, I am really imposing myself upon you. My liking. I say you are good because how you are is according to my liking. Now I have entered in you, I have imposed myself upon you. I cannot reach your heart, I cannot know you as you are, because of my liking.

When I say you are my enemy, I am saying I don't like you, I dislike you. This dislike becomes a barrier. When I say I like you, I try to find out things which I like. When I say I dislike you, I try to find out things which I dislike. Then I

am just trying to prove myself, not trying to know you as you are. Liking/friendship, disliking/enmity are my interpretations, my fictions. Your naked fact, your naked facticity, is forgotten.

Intelligence means that you are neither my friend nor my enemy. You are you; I am I. I am not going to impose myself upon you. Now I will try to understand what you are. Not according to my likes and dislikes, but what you are. Every man is a mystery, every man is a riddle. If you try to solve the mystery of even one single individual, if you are capable of solving even one single riddle, you will have become capable of much more, because even one individual is understood through the heart. You have come to know the art: how to penetrate into the heart.

And the same technique, the same method, will help you to penetrate into the divine heart. The divine heart is greater, infinite, but the human heart is a glimpse of it. The human heart is a fragment of it, alive. So don't be dead toward the humanity that is around you. Learn to love it, revere it.

And, LEARN TO LOOK INTELLIGENTLY INTO THE HEARTS OF MEN.

This learning will make you more mature; this learning will make you more sensitive toward a higher learning, which is divine. The heart of the divine can be penetrated only by those who have become capable of knowing the human heart for what it is.

The New Alchemy: To Turn You On

Chapter #14

Chapter title: To Loosen the Bonds of Personality

13 April 1973 am in Bikaner Palace Hotel

REGARD MOST EARNESTLY YOUR OWN HEART.
FOR THROUGH YOUR OWN HEART COMES THE
ONE LIGHT WHICH CAN ILLUMINATE LIFE AND
MAKE IT CLEAR TO YOUR EYES.

"... Only one thing is more difficult to know -- your own heart. Not until the bonds of personality are loosed, can that profound mystery of the self begin to be seen. Not till you stand aside from it will it in any way reveal itself to your understanding. Then, and not till then, can you grasp and guide it. Then, and not till then, can you use all its powers, and devote them to a worthy service."

THE MOST BASIC THING TO BE UNDERSTOOD is that you cannot understand your own nature. your own heart, your own being, because of your personality, because of a false entity that you have created around you. We live encased in personalities. Personalities are false. They are simply masks, facades to be shown to others. But the practice becomes so deep that you forget your original face completely. Showing your false faces to others, by and by you get identified with them and you begin to think that these are your faces. Then your original face, your real face, remains hidden.

Whatsoever you do, howsoever you act, whatsoever you say, remember well whether it comes from your heart or from your personality. Make the distinction clear. It will be a great help to you in the inner search.

When you say to someone, "I love you," from where are these words coming? From where? What is the origin of them? Are they coming from your heart? Really, is your heart filled with love? Or are they just coming from your personality, just from your false face? Are you saying them just as a way of manners, a formality, an etiquette, or are you saying them as a means to something else?

You may desire someone's body, you may desire sex with someone, but you say, "I love you." This saying is just a deception. It would be better if you said, "I desire sex with you, but no love is there. Your body is attractive to me, magnetic to me, but there is no love. It may grow, but right now there is no love. I am interested only in your body."

But if someone says that only your body is attractive to him, you are not going to be in love with the man. You will escape! You will say, "What nonsense are you saying?" The false face must be there. Only then can the body be given or taken.

So you go on cultivating your personality. When you are feeling hurt within, sad, even then you go on smiling.

Consider whether your smile is just a painted smile. just on the lips, an exertion by the lips, or whether it is coming from deep down and spreading on the lips. Is the source rooted somewhere deep, or is there no source, is it just a painted smile? When you smile, observe it and you will come to know when the smile is false and when the smile is real.

When someone is sad. or someone is in misery, or someone has lost a friend, a beloved, a husband, a wife, you go to him. Your face looks sad and sorrowful. Remember. and consider deep within, whether this sadness is real or

whether you are just displaying it and deep down you are simply bored, deep down you are trying to figure out how to leave, deep down you are thinking of other things, not at all interested in the person: his misery, his suffering. Go on considering this and you will come to know two different layers within you. The false one is the personality.

The word 'personality' is very significant. It comes from a Greek word persona. Persona means 'the mask'. In Greek drama the actors used masks, false faces. Those false faces were called personae. And from that, the word 'personality' comes. It is beautiful. It means that you are acting with a false face. It is not you. You are hiding behind the false face, because you cannot reveal your real face.

I am not saying to necessarily go on revealing your real face everywhere. There is no need. Somewhere, the persona is needed. But be clear that this is the persona; this is not you. Inside, you must know when you are acting and when you are real. You must not be deceived by your acting! You must not become identified with your acting! I know that faces are needed. Otherwise it will be difficult to live in society, very difficult. Faces are good in a way. They facilitate, they work as lubricants. And in a big society with so many people, you need not reveal your reality everywhere.

Someone meets you in the morning. You feel disturbed by it. You think, "Why have I seen this man's face this morning? His face may destroy my whole day." But, outwardly, you smile and say, "Good morning. How happy I am to see you." Inwardly, you are not happy at all! But this is okay as far as manners are concerned. It will not be good to say to the man, "I am feeling very unhappy. You

have destroyed my morning. Your face is dangerous. I am afraid that seeing you will ruin my whole day." This will not be good. Unnecessary. Unnecessarily disturbing to the other man. There is no need.

But you must know what is a mask and what is real. You must be aware of what is going on within. What is within is your real being and what is going on on the surface is just a social utility. If you can make a clear-cut distinction between you and your personality, then personality becomes just like clothing. You can drop it at any moment and become naked.

If you cannot drop it, it means that you are so attached to it that the distinction is not there, the separation is not there; there is no gap. A gap is needed so that at least in your room, in your bathroom, you can put your personality away and become real. At least in meditation, you can throw the personality and become real. There, it is not needed.

Meditation is nonsocial. It is not concerned with anyone else; it is concerned only with yourself. So no mask is needed; you can be authentic. But you cannot be authentic because you don't know the distinction. Even in meditation I feel that you are doing many false things.

Freud became aware -- when he first started psychoanalysis he was not aware of it, but by and by he became aware that patients would say things that were not real just to make Freud happy, to confirm his theories -- because when Freud was happy, they also felt happy. Only after twenty years of psychoanalysis did he become aware that what they were saying was not real.

For example, Freud says that sex is the root of every mental disturbance. Patients would come to him and tell him about

their disturbances. Then they would reveal that sex was the root of their disturbances. Freud thought that his theories were confirmed by thousands and thousands of examples. Only later on did he become aware that many of them were lying just to make him happy, to confirm his theory. Sometimes I feel the same thing. When I say, "Go mad!" and you go mad, I know that you are going mad just to make me happy. But there is no need. I am already too much happy! There is no need. Don't do anything that is not real. It is not going to help anyone. Be authentic, be real, at least in your meditation -- because there, you alone are concerned.

Tillich has said somewhere that religion is the concern of the individual, a totally personal concern with oneself. It is not concerned with anyone else. Religion is individual, so you need not think of anyone else while meditating, not even of me. Be real. Throw your masks. Anything authentic will help you to move inward, anything unreal will help you to move outward.

That is the reason why Shankara calls the world illusion. The more you move away from yourself, the more you are moving into illusion; and the more you go inward, the more you are moving into reality. Your personality is the gateway toward illusion, toward an unreal dream world. Throw that gate, throw that bridge completely. At least in meditation.

I am not saying for you to go and move in society and be authentic. You will be in difficulty. If you feel happy to do it you can do it, but I'm not saying that; don't put the blame on me. The society will create troubles for you. It doesn't want your real faces, it wants your unreal faces.

And it is okay as far as the society is concerned. Use an unreal face when you go out, but when you go within, throw that face completely. Don't get identified with it, don't carry it inward. A day may come when you will become so strong that even in society you would like to move with a real face, but that depends on you. First, look inward and, at least momentarily, put aside your personalities.

FOR THROUGH YOUR OWN HEART COMES THE
ONE LIGHT WHICH CAN ILLUMINATE LIFE AND
MAKE IT CLEAR TO YOUR EYES.

"... Only one thing is more difficult to know -- your own heart. Not until the bonds of personality are loosed, can that profound mystery of self begin to be seen."

The personality works as a barrier and the light from your heart cannot come to you. Discard the personality, even momentarily, temporarily and the light will flood you, and you will enter in a different world: the world of the heart.

"Not till you stand aside from it will it in any way reveal itself to your understanding."

You have to put yourself aside: your personality, your ego.

"Not till you stand aside from it will it in any way reveal itself to your understanding. Then, and not till then, can you grasp and guide it. Then, and not till then, can you use all its powers, and devote them to a worthy service."

And before the moment that you yourself have come into deep contact with your innermost heart, you cannot do anything that is good, that is worthy. You cannot be of any service to anyone. Whatsoever you do, even with good will, will create evil, because the doer is ignorant. What you do is not significant. Who you are is more significant.

If you are ignorant, living in total darkness -- if the light from the heart has not penetrated in you, has not filled you yet -- you may have good wishes, good will, but whatsoever you do will result in evil, because nothing good can come out of a dark heart. So don't try to be of any service to anyone unless you have come to the inner light. Then, your whole life will become a service. Then there will be no need to make it a duty, then you will not serve anyone as a duty. Then service will flow out of you spontaneously.

And when service becomes spontaneous, with no concept of duty in it, when service becomes love -- you cannot do anything else but serve; when there is no question of making others happy; when really the contrary has happened: you are so happy that now the happiness overflows in you and reaches to others -- only then does good result from whatsoever you do.

It has happened that even without any goodwill, good happens -- if you are filled with light and happiness. But much goodwill, without the inner light, may be dangerous for others. People who are engaged in service toward others without any inner sadhana create much mischief. The whole society is suffering from these mischievous people who go on serving others without in any way having

realized their own inner light. Remember this: the first thing is your own self-realization. Serving others is secondary. And don't think that, through serving others, you can realize your self. Through realizing your self you can move into serving others, not vice versa.

"IT IS IMPOSSIBLE TO HELP OTHERS TILL YOU HAVE OBTAINED SOME CERTAINTY OF YOUR OWN. WHEN YOU HAVE LEARNED THE FIRST 21 RULES AND HAVE ENTERED THE HALL OF LEARNING WITH YOUR POWERS DEVELOPED AND SENSE UNCHAINED, THEN YOU WILL FIND THERE IS A FOUNT WITHIN YOU FROM WHICH SPEECH WILL ARISE."

"... THESE NOTES ARE WRITTEN ONLY FOR THOSE WHO CAN READ WHAT I HAVE WRITTEN WITH THE INNER AS WELL AS THE OUTER SENSE."

Remember this. It is impossible to help others till you have obtained some certainty of your own. Resist the temptation to help others. It is evil unless you have obtained some certainty of your own. Don't try to be a guru, don't try to be a helper. because you will disturb; you will create more problems. Remember well that you cannot help. you cannot guide anyone. unless you have got the inner light. When the inner light is there, the help, the guidance, will flow from you.

Resist the temptation. The temptation is great, because the ego feels very fulfilled. Someone comes to ask your advice. The temptation is there to give advice without knowing what you are doing, without being aware that you don't

know. If someone asks you whether God is, you are not strong enough to say, "I don't know." You say something. Either you say, "Yes. God is. I am a believer," or you say, "No, God is not. I am a disbeliever," but in both cases you give advice. In both cases you confirm something that you don't know.

Remember this, for the spiritual seeker a very basic, very significant point: whatsoever you really know, confirm only that. If you don't know, it is better to say, "I don't know."

Someone asked Albert Einstein once, "What is the difference between science and philosophy?"

His reply is one of the wisest. He said. "If you come to a scientist and ask a hundred questions, about ninety-nine he will say, 'I don't know.' Only about one will he say, 'I know. But this too,' he will say, 'is only relative knowledge. Tomorrow it can change. It is not absolute.'

"If you go to a philosopher and ask one question, he will give a hundred answers. And with absolute conviction that this is so. If someone says something else, he will be condemned to hell. 'He is wrong!'"

That's why philosophy leads nowhere. Answers and answers and answers leading nowhere. Answering so much and not even answering a single question. The basic thing is lacking: the philosopher is not strong enough to say, "I don't know."

The scientist is stronger. He can say, "I don't know." And even when he says, "I know," he says, "Up until now this has been true. But I cannot say anything about tomorrow. Things may change, many new facts may become known and then the truth will have to be readjusted."

I would like to tell you that yoga is also a science; it is not a philosophy. Meditation is a science: it is not a philosophy. Remember this, don't guide anyone unless you have a certain knowledge, a certain experience. And even then, tell others that "this is my experience. It may not be so for you. It is how I have come to it. Your way may differ; it may not prove true for you. So don't take my advice blindly. You can experiment with it. It is an open experiment." Then you can be of some help. Otherwise, you can create disturbances. Don't get tempted. Don't advise unless you really know. Don't guide. First be a disciple; don't try to be a master. Mastership will come. When your discipleship has become complete and total, the master will emerge within you. But not before that moment, not before that time. Wait for it. It happens.

The New Alchemy: To Turn You On

Chapter #15

Chapter title: The Path is Found

13 April 1973 pm in Bikaner Palace Hotel

HAVING OBTAINED THE USE OF THE INNER SENSES, HAVING CONQUERED THE DESIRES OF THE OUTER SENSES, HAVING CONQUERED THE DESIRES OF THE INDIVIDUAL SOUL, AND HAVING OBTAINED KNOWLEDGE, PREPARE NOW, O DISCIPLE, TO ENTER UPON THE WAY IN REALITY. THE PATH IS FOUND: MAKE YOURSELF READY TO TREAD IT.

HAVING OBTAINED THE USE OF THE INNER SENSES.... We know about our outer senses, but each sense has a double dimension. For example, eyes. They can look out. This is only one dimension of their functioning. They can look inward also. That is their other function. Or, ears. You can hear what is happening outside. That is one function, one dimension. You can also hear what is happening within. That is another function, another dimension.

Every sense has two doors. One opens into the outside world; the other opens into the inside world. Each sense is both outer and inner, but we use our senses in only one way. We have become fixated; we have forgotten that these same senses can be used to reach within.

Having obtained the use of the inner senses.... Having obtained the hidden dimensions of the senses, many things can become possible. A new world opens before you. The inner is as vast as the outer, the inner is as great as the outer. You are just standing in between: you are standing in between the inner and the outer universes.

The outer is vast. They say it is infinite, endless, beginningless; there is no boundary to it. The same is true for the inner also. No boundary -- the inner space is again infinite. The outer is being searched by scientific methods. The inner can be searched through yogic methods.

Science has developed much and has come to know much about the outer world. But the inner has become forgotten; it is no longer remembered. We are rich now as far as the outer world is concerned, outer experiences are concerned, and we have become absolutely poor, beggars, as far as the

inner is concerned. But what is the use of gaining the whole world if, in gaining it, you lose yourself? If the self is lost, what is gained? Even if you gain the whole world, nothing is gained. If you lose yourself then the very meaning of life, the very significance -- the beauty, the truth, the good, everything -- is lost. Man can accumulate things, can accumulate powers, at the cost of losing himself. Then, the whole point is missed.

Science tries to magnify the outer senses. Now, through mechanical devices, we can look far away into space. Eyes are magnified by the scientific method. Now we can hear long distances. Scientific technology magnifies your ears. The same is possible for the inner senses also. Through meditation, through yoga, through tantra -- the inner technologies -- your inner senses are magnified. And once they are magnified, many things are revealed to you.

Unless they are revealed to you, they appear like myths, superstitions. We hear, we read, many things about Buddha, Jesus, Krishna which cannot be believed.

Mohammed, Zarathustra, Moses -- they look mythological now because whatsoever they say we cannot experience ourselves. We have lost the touch. Moses says that he heard the voice of God on Mount Sinai. How can we believe it? We have never heard anything like it.

If you go to a primitive tribe and tell them that on radio we hear voices travelling long distances, they will not be able to believe it. Or, if you say that on television we see pictures travelling far, far distances, they will not believe it, because they have no experience of it.

In the same way, we have become primitives as far as the inner is concerned. Moses says he hears God. Jesus talks

with his father who is in heaven. They look neurotic to us. They must be mad. There are many studies on Jesus, psychological studies, that say he must have been insane. "What does he mean, talking with God? Where is God? How can you talk to him? And how can God talk to you? Jesus must have been insane. Illusions must have happened to him and he believed in his illusions. He was neurotic." He looks neurotic because we have become primitives as far as the inner world is concerned.

If your inner senses are penetrating, if your inner senses are alive, if you have come to know how to use them, you can also tune yourself to the divine. You can hear, you can listen, you can see, you can touch the mysteries. They are always there. Moses is not neurotic -- we have become primitives. Jesus is not mad -- we have lost contact with the inner.

HAVING OBTAINED THE USE OF THE INNER SENSES, HAVING CONQUERED THE DESIRES OF THE OUTER SENSES.... Because if the desires of the outer senses are still alive, you cannot move within. Desire means the way to go out; desire is the path that leads you out. If your mind is still desiring, you cannot move within. That's why there is so much insistence on desirelessness. It is not a moral concept. Desirelessness is a very scientific concept. If you want to move within, your mind must lose all desire to move without. Otherwise, how can you move within? It is simple mathematics. If you want to go to the left, you must leave the desire to go to the right. Otherwise, one leg moves to the right; the other moves to the left. You will become mad; you will go insane. You cannot move in

two directions simultaneously. Desire leads without. Desirelessness, within.

... HAVING CONQUERED THE DESIRES OF THE OUTER SENSES, HAVING CONQUERED THE DESIRES OF THE INDIVIDUAL SOUL.... If you are still self-centered, you always think in terms of your own ego; you always think in terms of your own individuality, your own selfishness. Then the deeper truths of existence cannot be revealed to you. You are not yet capable of it; you are not worthy of it. And, it is dangerous also. Try to understand it.

For example, science has now come to understand some very basic mysteries of matter. Science has forced matter to reveal certain secrets about atomic energy. It has become destructive. Man was not yet capable, not yet worthy to know such a great secret. Science forced matter. Science is aggressive.

Einstein is reported to have said, "If I am born again, I would not want to be a scientist. Rather, I would like to be a plumber. Whatsoever I have done is destructive.

Whatsoever I have revealed, my whole life is wasted. It seems that I may be one of the persons responsible for the destruction of the whole humanity."

His last days were of deep suffering. A secret had been revealed, but man was not yet ready, not yet worthy of the revelation. Man is still childish, stupid. foolish. Such a great power -- atomic energy -- cannot be given to his hands.

And now, politicians have captured the secret. And politicians are bound to be stupid, they cannot be anything else, because any person who has political ambitions is an

egoist. The desire to capture power is the desire of the ego. and the ego is the most foolish thing possible. It can force you to do anything; it is mad. Political ambition is an obsession with the ego.

Scientists have uncovered certain secrets and politicians have captured those secrets. Then they destroyed Hiroshima and Nagasaki. And now, they are ready to destroy the whole planet. At any moment, the whole earth can be destroyed. We have more destructive forces now than is needed to destroy the earth seven times more. We can destroy seven earths like this; this is nothing. And we are developing more and more destructive powers. For what? Why is there so much hankering after death and destruction? Einstein says that it was foolish on the part of scientists to force nature to reveal certain secrets for which man was not yet worthy. But you can do it, because matter can be forced.

You cannot do it inwardly. Consciousness cannot be forced. No inner secret can be revealed to you unless you are ready for it. Unless it is going to be beneficial to you and others, it cannot be revealed. So this sutra says **HAVING CONQUERED THE DESIRES OF THE INDIVIDUAL SOUL -- ambition, ego, power-lust, thinking yourself to be the center of the universe -- unless you have conquered these, the innermost secrets of consciousness cannot be revealed to you.**

... HAVING CONQUERED THE DESIRES OF THE INDIVIDUAL SOUL, AND HAVING OBTAINED KNOWLEDGE, PREPARE NOW, O DISCIPLE, TO ENTER UPON THE WAY IN REALITY. Whatsoever we were dealing with up until now was a work on the

consciousness: your own consciousness, subjective consciousness. All the sutras until now were meant to work, to function, to change, to transform, to mutate, subjective consciousness. When one comes to be totally aware in his subjective world, he can enter into reality.' Remember this: if you move within, you move into the subjective; if you move out, you move into the objective; if you move beyond both, you move in reality. Objectivity is not reality; objectivity is only part of reality. Subjectivity is also not reality. It is, again, part of reality. When subjectivity and objectivity are both transcended, you enter reality.

If you use your senses for the outer journey, you will reach objects. If you use your senses for the inner journey, you will reach the subject, the knower. Through the outer, the object: the known. Through the inner, the knower: the subject, the self. But both are just a part. Reality consists of both.

In reality, both are one. This we have called brahma: the ultimate reality. You cannot enter into the ultimate reality either through object or through subject. You have to lose both. That's why to know the soul you have to use the inner senses and to know matter you have to use the outer senses; but to know brahma you do not have to use any senses, neither the outer nor the inner. If you want to enter the ultimate reality, senses have to be dropped completely, outer and inner both. Without the senses, one enters reality. That's why Shankara cannot concede that science knows reality. He says that science only knows the objective. And he cannot concede that those who say there is no brahma know reality, because they know only the subjective self.

Only those who go beyond both -- this duality of object and subject -- know the ultimate truth.

... PREPARE NOW, O DISCIPLE, TO ENTER UPON THE WAY IN REALITY. THE PATH IS FOUND: MAKE YOURSELF READY TO TREAD IT. INQUIRE OF THE EARTH, THE AIR AND THE WATER, OF THE SECRETS THEY HOLD FOR YOU.

If you are ready to lose objective and subjective distinctions, you can ask directly: INQUIRE OF THE EARTH, THE AIR AND THE WATER, THE SECRETS THEY HOLD FOR YOU. You can ask the elements directly. If you are ready to lose the division between subject and object, if you are ready to lose all thoughts, if you are ready to lose your mind, your mentation, if you are ready to be vacant and empty. you can ask the elements about the secrets they hold for you.

And what secrets do they hold? Buddha happened in this world. He is recorded by the earth, by the air, by the water, by the sky, by the space, by everything. The happening of a Buddha is such a great phenomenon that the universe records how it happens. Krishna danced on this earth. He is recorded. The very phenomenon is such a peak that the earth cannot forget it, the sky cannot forget it. They record it. Whatsoever happens of such great magnitude is recorded by the elements.

You can ask directly. If you are totally empty, you can ask directly and the earth will reveal its secrets. If Krishna really delivered the sermon of Gita on the battlefield of Kurukshetra it must be hidden somewhere in the air, in the

heart of the air. If you are ready, if you are worthy, the air can reveal the most secret doctrines to you.

You will feel very strange when it is revealed, you will feel very puzzled, because the Gita that has been recorded by man is nothing; it is deeply erroneous. Many things have been projected into it, many things have been deleted from it. It is not the real thing; it is just a human record. And it is natural for the human mind to err.

But the elemental forces of nature also record, and their records are absolutely true, because there is no mind to interpret, to change, to add or to delete. The purest is recorded there. If Mohammed spoke, if Jesus spoke, it is recorded there. The earth cannot lose contact with so highly evolved, highly developed, transformed beings. It cannot lose contact with them; the contact remains. It can be revealed to you. The development of your inner senses will enable you to do this.

INQUIRE OF THE HOLY ONES OF THE EARTH THE SECRETS THEY HOLD FOR YOU. THE CONQUERING OF THE DESIRES OF THE OUTER SENSES WILL GIVE YOU THE RIGHT TO DO THIS.

INQUIRE OF THE HOLY ONES OF THE EARTH OF THE SECRETS THEY HOLD FOR YOU. We exist in the body, but there are many holy ones around you who exist in a bodiless state. The human spirit can exist either in a body or in an unembodied form. The unembodied form is still part of the universe; it is still in the world. It has not escaped it; liberation has not yet happened. It is prone to

come back, it tends to come back. It simply waits for the right womb.

There are many holy masters existing in an unembodied form who are not absolutely enlightened. When one is absolutely enlightened he disappears from the body and from the form itself. He disappears completely; he dissolves into the world's source. A Buddha, a Jesus -- they dissolve back to the original source. But there are many who are not absolutely enlightened but who have come to know many things, who have realized many beauties, who have realized many truths (but not 'the' truth). They have realized many, many things and have reached a certain level. They're not enlightened, but they have reached a certain level.

That is why they are called 'the holy ones'. They can be of much help to you. If you are open to them, you can be in contact with them. In theosophy, they are called 'the Masters'.

This book, LIGHT ON THE PATH, was dictated by the Masters to Mabel Collins. The Masters know many secrets that have disappeared from the earth, from the records of humanity, or have been distorted. Or, we just cannot read them because the language is forgotten. It is still not possible to know what is written in the Harappa Mohenjodaro culture. It remains a secret. We know something is written, but what is written we don't know. The form remains but the keys are lost. We know many scriptures from many cultures, but the language is lost. These holy ones can reveal many things which go on lasting. They can make us remember. You can have contact with them if you are silent, innocent, moving inward. If you

are using your inner senses you can have contact with them and your life can very easily become transformed. You, alone, may take lives to reach the goal, but with these holy ones, you can be helped easily.

And there are many of them. You just need to be open, unafraid, ready to receive the guidance, and the guidance will be given to you. But before you can receive it, you have to prepare yourself in receptivity, in deep receptivity. Through meditation. that receptivity will happen to you. And there is no other way. Only through silence will you become capable of hearing something that comes from the beyond.

Remember one thing continuously: that you have to be more and more silent, and more and more centered within. Whenever you have time, close your eyes and move within. Don't be busy when there is no business, don't remain occupied unnecessarily.

I see people who are unnecessarily engaged. I have seen people reading the same newspaper again and again. They don't have anything else to do so they read the same newspaper over and over again. They cannot remain empty, they cannot remain vacant. To be meditative means to learn how to remain vacant, unoccupied.

Close your outer senses and just fall within. Use any time you find for this and soon the day will come when it will become as easy as moving in and out of your house. You come out of your house without any difficulty; you go back into your house again without any difficulty. You need not even think about how to go in and how to go out. You come out when you are needed outside; you go in when you are not needed outside. The phenomenon becomes this

simple if you practice it. Then you can jump out at any moment, and you can jump in at any moment. And once you have become capable of this easy movement, you have become free. Then the world cannot disturb you. Nothing can disturb you, because nothing reaches you when you are at your innermost center. When you are on the periphery, the world touches you. When you are at the center, you are beyond the world.

The New Alchemy: To Turn You On

Chapter #16

Chapter title: The Final Secret

14 April 1973 am in Bikaner Palace Hotel

INQUIRE OF THE INMOST, THE ONE, OF ITS FINAL SECRET WHICH IT HOLDS FOR YOU THROUGH THE AGES.

THE GREAT AND DIFFICULT VICTORY, THE CONQUERING OF THE DESIRES OF THE INDIVIDUAL SOUL, IS A WORK OF AGES; THEREFORE EXPECT NOT TO OBTAIN ITS REWARD UNTIL AGES OF EXPERIENCE HAVE BEEN ACCUMULATED. WHEN THE TIME OF LEARNING THIS RULE IS REACHED, MAN IS ON THE THRESHOLD OF BECOMING MORE THAN MAN.

THE KNOWLEDGE WHICH IS NOW YOURS IS ONLY YOURS BECAUSE YOUR SOUL HAS BECOME ONE WITH ALL PURE SOULS AND WITH THE INMOST.

IT IS A TRUST VESTED IN YOU BY THE MOST HIGH. BETRAY IT, MISUSE YOUR KNOWLEDGE, OR NEGLECT IT, AND IT IS POSSIBLE EVEN NOW FOR YOU TO FALL FROM THE HIGH ESTATE YOU HAVE ATTAINED. GREAT ONES FALL BACK, EVEN FROM THE THRESHOLD, UNABLE TO SUSTAIN THE WEIGHT OF THEIR RESPONSIBILITY, UNABLE TO PASS ON. THEREFORE LOOK FORWARD ALWAYS WITH AWE AND TREMBLING TO THIS MOMENT, AND BE PREPARED FOR THE BATTLE.

INQUIRE OF THE INMOST, THE ONE, OF ITS FINAL SECRETS WHICH IT HOLDS FOR YOU THROUGH THE AGES. Only on the periphery are we many; only on the circumference does the multiplicity exist. The more we move toward the center, the more we move toward the one. On the center we are one.

On the periphery we exist as many. Your personality is different from the personality of your neighbor. Your individuality is different from anyone else. But your innermost center is not different. Your innermost center is the innermost center of all. When you reach the innermost, you reach to the one.

The whole world is just the circumference. The center -- you may call it God or you may call it the supreme soul or whatsoever you like -- but when you reach your own innermost center, you have reached the innermost center of all. And there, all secrets are hidden, in that one. And there, all the mysteries can be revealed to you.

You cannot know them beforehand. Unless you enter the innermost temple of the one, mysteries will remain

mysteries. You can create many theories about them and many philosophies but it is of no use, futile, meaningless. You can philosophize much, but nothing can be concluded. It has happened for ages. Centuries have passed and men have been philosophizing, creating thousands and thousands of philosophies, theories and systems with no result. You can create them, but it is mental. You don't know.

You can imagine. You can create a very coherent system of thoughts, but it is only in your thoughts, in your dreams. Philosophers are creative, but creative of dreams, fantasies. They create logical systems, they argue for them, but the truth cannot be created through logical systems; the truth cannot be reached through arguments. Whatsoever you reach will just be a hypothesis. The truth can be reached only through experience.

That is the difference between philosophy and religion. Religion says that the truth is not known, because you are not capable of knowing it. Unless you are transformed totally -- unless you become a different one, unless your perspective changes, your outlook changes, your eyes change, your heart changes -- you will not know truth. Truth cannot be known through contemplation; it can only be known through your inner transformation.

Contemplation is possible, but you remain the same; you just go on thinking in your head. You can create many things in the head. You can believe in them, but you know they are your creations. Truth is not a creation; you cannot create it. You can only discover it, uncover it -- it is hidden. No arguments will help. Only a real travelling inward will be of any use.

Religion is anti-philosophical. It says' that philosophy is of no use; it is just intellectual gymnastics. You can enjoy it, it is a game of words, logic, arguments, but it will not give you anything; you will not reach anywhere. You are just sitting in your easy chair with closed eyes, thinking and thinking and thinking. You can go on thinking for ages. You can think coherently, consistently, but you will still not come any nearer to the truth.

You may even go farther away, because truth is not a mental construct. It is already there; it is not a mental construct. On the contrary, because of your mentation, because there is too much activity in your mind, it is hidden. Your mind creates the clouds. You go on moving in the clouds and the sky is hidden. Disperse the clouds, disperse thoughts, disperse arguments, logic, philosophies, and suddenly it is revealed. It has always been there; it is already the case. You do not have to do anything to create it. You simply have to be yielding, surrendering to it, thoughtless, alert, aware, and it is there. It has always been there. The truth is hidden within you, so you need not go anywhere else. No need to go to the Himalayas. The only need is to go within.

This sutra says INQUIRE OF THE INMOST, THE ONE, OF ITS FINAL SECRET WHICH IT HOLDS FOR YOU THROUGH THE AGES. But only through nonthinking can you inquire. This seems contradictory, because whenever we inquire we use thinking. Our ordinary method of inquiry means thinking and more thinking. But this inquiry, the inquiry of religion, is not thinking. The inquiry of religion can be done only when you are alert and nonthinking.

Remember this: I emphasize nonthinking alertness because in nonthinking you may go to sleep if you are not alert. Then it is of no use. You are alert when you are thinking but that is of no use, because thinking creates the clouds. Or, you can be non-thinking and asleep. That too is of no use because the sky is there but you are asleep so you cannot see it. So two things are needed: nonthinking and alertness. No-thought consciousness. No-mind awareness. If you can create this phenomenon within you (no mind on the one hand and awareness on the other hand), this is what meditation is; this is what I call dhyana. In this situation, truth becomes revealed. And that truth is one, the most inner one. It is not yours. That center is the center of the whole existence. You exist only on the periphery, the circumference. The more inward you move, the less and less you become. When you reach to the innermost center, you are no more. In a sense, you are no more; the old man is dead. But in another sense, for the first time you are, because now the innermost reality is revealed to you, the eternal is revealed to you. Now you have reached that which never changes.

THE GREAT AND DIFFICULT VICTORY, THE CONQUERING OF THE DESIRES OF THE INDIVIDUAL SOUL, IS A WORK OF AGES; THEREFORE EXPECT NOT TO OBTAIN ITS REWARD UNTIL AGES OF EXPERIENCE HAVE BEEN ACCUMULATED. WHEN AT THE TIME OF LEARNING THIS RULE IS REACHED, MAN IS ON THE THRESHOLD OF BECOMING MORE THAN MAN.

When you enter within, toward the one, you are reaching a new state of existence and being. You are becoming more than man; you are becoming superman. You have reached higher than humanity; the human animal is transcended. The human animal lives in sleep, deep sleep, unconsciousness. You go on doing things while you are deeply asleep. You move on the street and you are asleep. You eat your food and you are asleep. You listen to me and you are asleep. You are not alert, you are not aware. The mind goes on weaving things within, dreams continue. You may be here physically. Psychologically, you may not be here at all. Then you are asleep. In your mind you may have moved somewhere else. If you have moved somewhere else then you are not here with consciousness. Only your physical body is here.

Remember this: whatsoever you are doing, do it so alertly, with full awareness, that your consciousness is there; it is not allowed to move. Then only will you come to know what awareness is. Moment to moment, move in the present. Don't go away from the present or you will have gone into dreams. This awareness makes you totally different from ordinary humanity. You are alert. You have become more than man.

THE KNOWLEDGE WHICH IS NOW YOURS IS ONLY YOURS BECAUSE YOUR SOUL HAS BECOME ONE WITH ALL PURE SOULS AND WITH THE INMOST.

So don't get egoistic about it in any way, don't think that you have now gained a superhuman state because you are alert. You are alert only, you are aware only, you have transcended humanity only, because now you are becoming

one with all the great souls. You are becoming one with existence itself.

Don't get egoistic about it, because if you get egoistic the journey stops. You can fall back. Egoism is the last point from where sleep can enter again. Egoism is the point from where unconsciousness can again come to you. You can again fall back in the trap, you can again start dreaming.

IT IS A TRUST VESTED IN YOU BY THE MOST HIGH. This awareness is a trust vested in you by the Most High, the innermost one.

BETRAY IT.... You can betray it still; you can fall back again. You are still fluid; you have still not crystallized. The old state has gone, the new is still forming -- it is in a fluid state. You can go back, you can fall back. The transformation has not happened in its totality. Only in part are you different. Part of you is still the old.

It is a trust. BETRAY IT, MISUSE YOUR KNOWLEDGE.... You can betray it. If you become egoistic -- if you say, "This is my knowledge," if you say, "I have come to know. I have realized. I have known God. I have become this and that," -- if you claim, you have betrayed. The claim shows that the ego still persists in you; the ego is there behind it. You have fallen into the trap again. The one who has known will not claim that he has known. There is no need to claim. Any claim comes from the ego; claim means ego. If you claim, you are betraying it.

MISUSE YOUR KNOWLEDGE.... You can misuse it. You can use it to exploit others, you can use it to dominate others, you can use it for ends which are not spiritual, but then you will fall back. Knowledge is dangerous because

knowledge is power, and if you use it for ends which are not right, you will lose the grip; you will fall back. That which has been given to you can be taken back. No one takes it back from you -- you, yourself, lose it.

Or, NEGLECT IT. You can neglect it. If you neglect it, it will stop growing. And remember, if something is not growing you are going backwards. In existence, nothing is static. Either you grow or you fall back; either you move forward or you are moving backward. You cannot remain at rest. Eddington has said somewhere that the word 'rest' is the most fallacious word. Nothing like rest exists in the world. Either things are going forward or going backward. Either you are increasing in something or decreasing. There is nothing like rest; you cannot rest no matter where you are, no. If you are trying to rest you will fall back. Even if you want to rest at the point where you are, you have to grow more. Only through growing can you rest. Otherwise, you will fall back.

... NEGLECT IT -- YOU CAN NEGLECT IT -- AND IT IS POSSIBLE EVEN NOW FOR YOU TO FALL BACK FROM THE HIGH ESTATE YOU HAVE ATTAINED. GREAT ONES FALL BACK, EVEN FROM THE THRESHOLD, UNABLE TO SUSTAIN THE WEIGHT OF THEIR RESPONSIBILITY, UNABLE TO PASS ON. THEREFORE LOOK FORWARD ALWAYS WITH AWE AND TREMBLING TO THIS MOMENT, AND BE PREPARED FOR THE BATTLE.

Even from the very threshold of the temple of the divine, you can go away. Just a knock and the door would have

opened, but without knocking you can move away. The nearer you are, the more possibility there is to move away, because you become more confident that you have reached. This is even more dangerous. Unless you have reached and become one with the flame, do not be too confident. You can lose it at any moment. Confidence can be dangerous. It always happens that when you have come nearer to the goal you feel more tired. You want to rest. Now you know that the temple is right nearby and you can reach at any moment; there is no difficulty. "I can relax a little, I can rest a little." Then you can lose the very thing that was near. It may go far away. Relaxing near the goal is dangerous because the moment you relax you can fall back. And when you become aware again, you will find that the temple has disappeared.

When the goal is near, don't relax your effort. Rather, now bring your total energy to it; become totally absorbed in it. This is the moment that the sutra is talking about when it says LOOK FORWARD ALWAYS WITH AWE AND TREMBLING TO THIS MOMENT. Don't relax. There is no relaxation unless you have become one with God. Before that, no relaxation is possible.

The New Alchemy: To Turn You On

Chapter #17

Chapter title: The Voice That Is Soundless

14 April 1973 pm in Bikaner Palace Hotel

IT IS WRITTEN THAT FOR HIM WHO IS ON THE THRESHOLD OF DIVINITY NO LAW CAN BE FRAMED, NO GUIDE CAN EXIST. YET TO ENLIGHTEN THE DISCIPLE, THE FINAL STRUGGLE MAY BE THUS EXPRESSED:
HOLD FAST TO THAT WHICH HAS NEITHER SUBSTANCE NOR EXISTENCE.

IT IS WRITTEN THAT FOR HIM WHO IS ON THE THRESHOLD OF DIVINITY NO LAW CAN BE FRAMED, NO GUIDE CAN EXIST. The ultimate is uncharted. Nothing can be said about it because nothing that can be said will be true. It remains indefinable, uncharted, unknown, for so many reasons. Not only unknown, but, in a sense, unknowable.

The first reason is that those who enter it are dissolved into it. They cannot remain themselves. They are totally destroyed by it. They are reborn, they are totally new. And only the old can define.

Try to understand this. Only the old can define. If I see you and I have seen you before, I recognize you immediately. Who recognizes you? The past. Because I had known you before, I remember your face; I recognize you. Recognition comes from the past. But if my mind is totally washed and I have completely forgotten the past, or if my memory is eliminated and there is no connection with the past, I cannot recognize you. One who enters the ultimate loses his past completely so he cannot recognize what is happening now. There is no reference.

Secondly, you can recognize only that which you have known before. And this phenomenon of the divine is

absolutely unknown. You have never known it before. In what terms to interpret it, to define it? You don't have any references, you don't have any terms, you don't have any definitions. The experience is so absolutely new -- how to translate it into language?

Thirdly, when you enter into the ultimate, language becomes impossible, because all language is based on duality. You define life by death. You may not be aware of this absurdity. You define matter by mind, you define mind by matter. If someone asks, "What is matter?" you say, "That which is not mind." But are you sure? What is mind? Then you define mind as that which is not matter. You are moving in circles.

When you are asked about matter you talk about the mind as if you know the mind. You say, "That which is not mind." But if someone asks you, "What is mind?" you start defining it in terms of matter: "That which is not matter." Both are unknown. But you are playing tricks with yourself. When one is asked, you define it by the other. When the other is asked, you define it by the first. Both are indefinable.

As far as worldly activities are concerned it's okay to do this. It's utilitarian, helpful. Not true, but utilitarian. But when you enter the ultimate, this dualism cannot be of any help. You cannot define the divine by anything that is against it because nothing is against it. It is the whole. You could say matter is not mind, or you could say mind is not matter, because mind is not the whole thing; matter exists as the opposite. You can define each by its opposite. You can say life is not death; you can say death is not life. You can say darkness is not light and light is not darkness.

You can say man is not woman and woman is not man.
You can go on defining with the opposite.
But what is opposite to the divine? There is nothing
opposite to it. 'Divine' means the whole, the totality, so how
to define it? It is indefinable, because all definitions are
based on opposites and nothing is opposite to it. Language
falls flat. It says, "I cannot enter into this dimension."
Language exists in duality and cannot penetrate the
nondual.

The divine is uncharted because it is just like the sky. It is
not like the earth. If you walk on the earth, footprints are
left behind; others can follow. You have passed a certain
point -- others can follow you. Following your footprints,
they can reach the same goal. But the totality -- the divine
or God or whatsoever you want to call it: X, Y, Z, the total
-- is just like the sky. Birds have flown in it but no
footprints are left. You cannot follow. You have to start
from A-B-C.

Whenever you enter the divine.... Buddha has entered
before you, Jesus has entered before you, Krishna has
entered before you, but there are no footprints. When you
enter the divine it is as if man is entering for the first time.
The sky remains virgin, untouched, unscarred. But this is
good. This absolute virginity is good because then the
experience is uniquely yours.

Otherwise, if you find Buddha's footprints, Krishna's
footprints -- maps, definitions, guide books -- everything
will be secondhand. Many have known this, many have
come before you. They have said everything that you can
come to know. Everything will be secondhand.

But the divine is not secondhand; it is always firsthand. Whenever you enter it, it is as if someone is entering for the first time. No one has entered before you and no one will enter after you because no footprints can be left; everyone is unique.

That's why all worldly experiences become boring. One gets fed up because everything becomes secondhand; everything becomes borrowed. Someone else has known it; nothing is virgin.

The divine is always virgin, absolutely virgin. You cannot corrupt it, you cannot make it old, you cannot make it repetitive. That's why nothing can be defined, nothing can be mapped, no guide can be supplied.

YET TO ENLIGHTEN THE DISCIPLE, THE FINAL STRUGGLE MAY BE THUS EXPRESSED. But just to enlighten the disciple -- one who has not yet entered but is on the verge, ready to take the jump -- something can be said tentatively, some indications can be given. But don't take them in any absolute sense. They are just a help, the last help that can be given.

This is the last instruction from the Master:

HOLD FAST TO THAT WHICH HAS NEITHER
SUBSTANCE NOR EXISTENCE.

HOLD FAST TO THAT WHICH HAS NEITHER
SUBSTANCE NOR EXISTENCE. Two things are there. Matter has substance; it is substantial. If I throw a stone at you it has substance in it, mass. It will hit you; matter is substance. But what is mind? What are you in your inner being, in your consciousness?

Consciousness is not a substance. It exists, it has existence, but it is not a substance. I cannot throw consciousness at you. And even if I throw it, you will not be hit.

Consciousness exists; matter subsists. Matter has substance; consciousness has existence.

This sutra says **HOLD FAST TO THAT WHICH HAS NEITHER SUBSTANCE NOR EXISTENCE**. The divine has neither. It is not like matter, it is not like substance. It is not like mind or consciousness. You cannot say God is substance and you cannot say God exists.

There are many reasons for it. When you say God exists, you are saying something tautological, a repetition. When I say this table exists, it is meaningful because the table can go out of existence; we can destroy it. But when I say God exists it is meaningless, because God cannot go out of existence and cannot be destroyed. Existence is meaningful only if nonexistence is possible. If nonexistence is impossible, existence is meaningless.

When you say God exists, what do you mean? Can God not exist? Then, it is meaningful. But if you say he cannot be in a state of nonexistence, then what you really mean is that God is existence, not that God exists.

God cannot exist; God can only be existence. When I say the table exists, the table is not existence. It can go out of existence, so the sentence is meaningful. When I say God exists, it is meaningless, because he cannot go out of existence. When I say God exists I mean that existence exists. A tautology, a repetition, useless. Even to say God is, is meaningless because he is the very is-ness. There is no need to say is. God is not is; he is is-ness.

You cannot say God is substance nor can you say he exists. He is beyond both: beyond matter and beyond mind. Or, he is both. In either way, he transcends.

So these are the last instructions for the disciple when he is ready to enter the temple of the divine. Nothing more can be said.

Remember, God is not matter. We have a concept of God as matter. That's why we create idols, we create temples, we make images. All substances!

Islam does not allow idols to be made of God only because of this: so that God will not be made identical with matter in any way. No idol, no image should be made of God because an image gives a sense of substance, and he is not substance.

But then we think of God as mind: the controller, the creator, the sustainer. We have some vague idea of God as a supreme mind that is sitting somewhere in the sky controlling everything. But then God becomes the mind. He may be a great engineer or, as Plato says, a great mathematician, but the conception is that he is the mind. He is neither mind nor matter. He is beyond both.

This sutra says, remember this transcendence. He is neither the outer nor the inner. He is neither the body nor the mind. He is neither any thing nor any thought. Before you enter the ultimate temple from where no coming back is possible, remember this: **HOLD FAST TO THAT WHICH HAS NEITHER SUBSTANCE NOR EXISTENCE. LISTEN ONLY TO THE VOICE WHICH IS SOUNDLESS.**

LISTEN ONLY TO THE VOICE WHICH IS SOUNDLESS. All sounds are created. All the sounds that we know are created in some way or the other. The wind blows and a sound is created. You clap your palms and a sound is created. I speak and a sound is created. But all these are created sounds. They will die because that which is born is bound to die, that which is created will be destroyed.

Is there any sound that is uncreated? If there is any uncreated sound, truth can be expressed only through that -- because that which can die cannot express the truth. That's why it is said again and again that truth can be expressed only in silence; it cannot be said through words.

Words may lead you toward silence, but they cannot speak the truth. Words will die, and that which is immortal cannot be said through mortal words. How can it be? It is impossible. How can that which is eternal be put into the temporal? How can that which is timeless be brought into time? How can that which is beyond space be placed somewhere in a temple, in a space? Truth can be revealed only through something that is eternal.

Through meditation, many seekers have come to know a soundless sound within, a silent sound. The words are contradictory: soundless sound. It is soundless because you cannot hear it by your ears. It is soundless because sound is always created through conflict and there is no conflict. Sound is always created through duality, two things in conflict, but there are not two things in the heart. It is soundless because it cannot be heard; it can only be experienced.

Remember, LISTEN ONLY TO THE VOICE WHICH IS SOUNDLESS. How can one listen to the voice which is soundless? In Zen they have a koan: to listen to the sound of one hand clapping. They call this the deepest meditation: to try to listen to some sound that is uncreated. If you go on meditating, go on meditating -- just sitting and meditating, trying to listen -- you will hear many things. This is one of the most beautiful techniques. Just close your eyes, sit under a tree and start listening. You will hear many new sounds that you were never aware of before. Birds, insects.... Slowly, very slowly, you will become aware of many sounds around you. Go on finding out which sound is uncreated.

Every sound will be created. One bird starts singing and then it stops. That which was created has now moved into nonexistence. Go on listening, go on listening. Go on trying to find out which is the sound that is uncreated. By and by, more subtle sounds will be heard. You will start hearing your own heartbeats, you will start hearing your own breathing. But that too is created. Your heart will stop, your breathing cannot continue forever. It was not always there. When a child is born there is no breathing. Then suddenly the child starts crying and breathing starts.

Go on listening deeply. These are not soundless sounds. Throw them, eliminate them. You will start listening to the sound of your blood circulating. More subtle. You are not ordinarily aware of your blood circulating. You will hear it circulating, you will hear the sound. But it is also a created sound, created through circulation, through conflict. Go on eliminating. If you persist long enough, finally a moment will come when all sounds have disappeared; you cannot

hear anything. A gap is created; all sounds have disappeared. And with these sounds, the whole universe has disappeared for you, as if you have fallen into an emptiness.

Don't be afraid now. Otherwise you will fall back again to the world of sounds. Remain unafraid. It will look like a death. It is, because when all sounds have been lost, you have lost your mind also. Your mind is just a chattering box. You no longer have a mind. With no more sounds, the world is no longer there. You will feel as if you have died; you are no more. You were nothing but a combination, a collection, of sounds.

Persist. This death is beautiful because it is the door to the divine. Go on trying to listen to what is now there. After the gap, if you have travelled it without becoming afraid and scared....

If you are scared, you will fall back again; you will again run back to the world of sounds. The mind will start functioning again. But if you are unafraid and can persist in this gap of soundlessness, you will become aware of a new sound that is uncreated. This sound Hindus have called omkar: AUM. AUM is just a symbol for the sound that is always there in the innermost core. AUM, AUM, AUM -- this is going on inside, uncreated. No one is uttering it. It is just there.

This is the soundless sound -- uncreated. And only with this sound can you enter the holy of holies.

**LOOK ONLY ON THAT WHICH IS INVISIBLE ALIKE
TO THE INNER AND OUTER SENSES.**

We look at the world with the outer senses. Matter is perceived. But matter is not there really. Now physicists say that matter is not. It is simply energy, vibrating energy. Matter is illusory. This is very strange. In the East, mystics have always said that matter is illusory, maya. They meant by this that whatsoever appears is not so. Now physicists agree with Shankara, now Einstein agrees with Vedanta. Now scientists also say that matter is illusory. No one ever thought or imagined that someday science would also say that matter is illusory.

Matter appears to be so, but it is not so. It is energy. But energy moving with so much speed, such tremendous speed, that you cannot see it moving. That's why it appears to be unmoving matter. Electrons move with such tremendous speed that you cannot see them moving. They give an illusion of staticness, substance.

Matter is not there really but through your outer senses. matter appears. It is your interpretation. Mind is also not there, but through your inner senses it appears to be. Then what is real? If you look through the outer senses matter appears, which is unreal, not real; and if you look with your inner senses mind appears, which is also unreal, which is also an interpretation of the senses. Eastern mysticism says that the real can be found only when you have ceased to use both the outer and the inner senses. When no senses are used, there is no possibility of distorting reality. Then, immediately, you are in reality.

The senses divide. I look at you. I don't know what you are, how you are, but my eyes look at you and give me certain information. I cannot come to you directly; eyes are the mediators. Whatsoever they say I have to believe.

Whatsoever your senses say you have to believe. You can't know whether it is a reality or not. Your senses may be defective, or they may be interpreting the world in a wrong way. There is no way of knowing whether your senses are interpreting wrongly or rightly. There is no way to know, because whatsoever you know, you know through the senses. There is no other way to know, to judge and compare.

Because of this, Immanuel Kant has said that no thing can be known in itself. There is no way to know a thing in itself, because whatsoever you know is known through your senses. You cannot know anything directly, only indirectly. You have to believe in your senses. Who knows what is really there? You have never been there. Your senses go there and they inform you. You are always a part of it, interpreting.

The same happens when you start using your inner senses. They inform you of what is inside: what is the soul, what is the self. But that too is just an interpretation of the senses. This sutra says LOOK ONLY ON THAT WHICH IS INVISIBLE ALIKE TO THE INNER AND OUTER SENSES. The real is invisible to both. It cannot be known through the mind; it cannot be known through meditation. When mind and meditation both are thrown away, only then can you enter the reality. When there is no meditation, when you have come directly upon it, when you have entered it, when there is no more distance, when you have become the reality, only then can you know it.

This can be said in a different way. You cannot know God unless you become God himself. If you say that I can know God without becoming God, you are saying something that

is impossible. Because of this, a very strange thing has happened. Christianity and Mohammedanism both think that to say that you can become God is sacrilegious, profane, irreligious; it doesn't show respect. The Mohammedan attitude about it has been so stubborn that Mohammedans killed Mansoor and other Sufi mystics because they declared that they WERE God.

Mansoor said, "Anal'haq. I am the divine: Aham brahmasmi." He was killed, because this is too much! A human being saying that he is God? But what Mansoor is saying is a very simple, basic truth. He is saying that you can either say that God cannot be known or you can concede that man can become God. Because how can God be known unless you are in him? Unless you enter him, and become one with him, how can you know him? You can just move around and around him. But whatsoever you come to know is just information that is gathered from without; it is not direct knowledge.

Mansoor says that you can know God only if you have become God himself. Otherwise there is no way. How can you know from without? How can you know unless you become the very heart of divinity, unless you yourself have become divine?

This sutra says that the reality cannot be known either by the outer senses -- the outer senses interpret reality as matter -- or through the inner senses -- the inner senses interpret reality as mind. Reality can be known only when you have taken a jump into reality itself, without any mediators; when you have lost your mind and your meditation also.

Meditation is complete when you are capable of throwing it. You have entered samadhi, you have entered the reality, the ultimate.

PEACE BE WITH YOU.

And only then can peace be with you; not before. Before that, you will remain in anguish in one way or another; you will remain tense in one way or another. You are the tension, you are the anguish. Your feeling that you are is the problem. When you are not, the problem is not. How can you be in a state of nonexistence? How can you cease to be? That is the way of peace. If you can cease to be, you have entered reality; you have entered infinite peace, absolute peace.

Your being, as separate from the whole, is the problem. You feel like an outsider, a stranger, alien. This alienation creates disturbance, this alienation creates fear, this alienation creates death. You cannot be at peace. When you have thrown your alienation completely and you have merged into reality, melted into it, lost yourself in it -- you are no more; only the reality is -- only then can you be in that peace that is impossible to disturb, that nothing can disturb.

Remember that you are the disease. You cannot be cured because you are the disease. If the disease is something else it can be cured, but you are the disease. You cannot be cured; you are incurable. Throw the disease. Throw yourself, feel as if you are not. More and more, create the feeling of being nobody, of being nothingness.

Move toward nonbeing, because nonbeing is the door for the ultimate being. When you have completely ceased to be, you will be divine. When you are not, you will be God himself.

The New Alchemy: To Turn You On

Appendix 1

Chapter title: Catharsis and Meditation: Steps on The Path

9 February 1973 pm in Anandshila

THE HUMAN MIND IS EFFORT-ORIENTED, action-oriented, obsessed with activity -- because the more active you are, the more your ego can be fulfilled, the more you can say 'I'. All activity is basically food for your egoistic personality.

Meditation is not an effort, it is not an activity. Rather, it is a deep surrender. It is to be in nonactivity. Basically, just to be is meditation -- not doing anything, not desiring anything, not hankering to go somewhere; just being here and now, simply being here and now. That's what I call meditation. But it is very difficult to conceive. Even to contemplate it is difficult. The mind cannot conceive of anything that is not an effort. The very language of the mind, the very framework, the very structure, is based on effort: to do something, to achieve something, to go somewhere.

Mind is very serious, and meditation is absolutely nonserious. When I say this you may be bewildered, because people go on talking about meditation very seriously. But meditation is not a serious thing. It is just

like play. Nonserious. Sincere, but nonserious. It is not something like work; it is more like play. Play is not an activity. Even when it is active, it is not an activity. Play is just pleasure. The activity is not going anywhere; it is not motivated. Rather, it is just pure, flowing energy.

But it is difficult, because we are so involved in activity. We have always been so active that activity has become a deep-rooted obsession. Even while asleep we are active. Even when we are thinking about relaxing we are active. We even make relaxation an activity; we make an effort to relax. This is absurd! But it happens because of the robotlike habits of the mind.

So what to do? Only nonactivity leads you to your inner center, but the mind cannot conceive of how to be nonactive. So what to do?

I have devised a means. And the means is to be active to such an extreme that activity simply ceases; to be so madly active that the mind that is hankering to be active is thrown out of your system. Only then, after a deep catharsis, can you fall down into inactivity and have a glimpse of the world that is not the world of effort.

Once you know this world, you can move into it without any effort. Once you have the feeling of it -- how to be just here and now, without doing anything -- you can move into it at any moment; you can remain in it anywhere.

Ultimately, you can be outwardly active and inwardly deeply inactive. But in the beginning, you will have to do a very paradoxical thing. The paradox is this: you will first have to be active, madly active, violently active, so that everything is released, your repressions are released.

You have suppressed so many things. You are just a heap of repressions. These repressions are always there working in the unconscious, constantly disturbing you, poisoning you. Unless they are released, you cannot feel at ease with yourself. And if you cannot feel at ease with yourself, how can you feel at ease with the universe? If you cannot feel at home with yourself, how can you feel at home with the universe? But unless you are deeply at ease with the whole, you have not tasted what religion is.

You have not been in contact with yourself for so long, for many lives. You are alienated from yourself, you have become a stranger to yourself, because of this repressive attitude. You go on repressing everything. You have not screamed, not laughed, not cried authentically. You have not done anything authentically, deeply; you have not done anything in which your totality is involved.

Deep down, you have been collecting madness. It can erupt at any moment. No one is normal because, right behind the so-called normalcy, the abnormal, the madman, is hidden. That abnormal, repressed unconscious is a volcano that goes on disturbing your life. It goes on disturbing your perceptions, it goes on disturbing everything. It is a poison that has to be released if you are ever to feel at home with yourself. That's the first step that has to be done. Only then can you be at ease with the universe.

And once the universe becomes your home even for a single moment, you have become religious. It's a transformation. Then you will never be anywhere other than at home. You can move anywhere, you can be anyone or do anything, and you will remain at home, at ease. But

this feeling comes only when all the accumulated nonsense inside you is released and thrown out.

We go on preserving it. We are always on guard so that it won't be released; we are constantly protecting it.

If you go on protecting your accumulated nonsense even during this meditation camp, nothing will happen. But if you are ready to act out whatsoever is repressed in your system, then much is possible. You will be able to leave here a totally new person; a new being can happen to you. But you will have to be daring, expressive, authentic and playful.

We will be doing three meditations: in the morning, in the afternoon and in the night. I'll tell you something about the morning meditation so you can be ready for it.

The morning meditation is a mad meditation, madness with a method. Whatsoever is suppressed in you has to be brought out. Once it is brought out, you will be relieved of it, unburdened from it. As I see you, you are so burdened.

Everyone is carrying the Himalayas on his head. You cannot move an inch with all this weight on your head.

Throw it! That's what I call daring. So, be courageous.

In the morning meditation there are four steps. The first step is ten minutes of chaotic breathing. I say 'chaotic'. No system is to be applied, no pranayama. Just chaotic breathing: breathing in and breathing out. Forget everything else but the breathing. Use breathing as a hammering and breathe so fast, so deep and so chaotically that you become like a bellows: breathing in, breathing out. This will work miracles. It will help you to release your repressed emotions. Breathing has helped you to repress them so only through breathing can they be released.

You may not be aware of it, but the more repressed you are, the shallower your breathing will be. A repressed man or woman cannot take deep breaths. He is afraid. His breath cannot go deep down to his navel, it is shallow. He takes it in and throws it out. It never goes to the very roots of his being. He is afraid of the roots, he is afraid of being total, because if he is total then he will have to release his repressions. He will have to act differently; he will not be able to control himself. He will be thrown into the deep river of existence. Existence will control him; he will not be able to control existence. We control our breathing in an effort to be in control.

Look at a child. He breathes differently. He is not yet cultured, civilized, that's why. But the whole society is working to cultivate him, and once he becomes aware of the society, his breathing will change.

The breathing changes at a particular moment. When the child becomes aware of his sex -- or the society, his parents, his family make him aware of his sex or her sex -- the breathing changes. The breathing becomes shallow, because deep breathing massages your sex center from within; it excites the sex center; it goes deep down and helps the sex energy to move. Society, religion, the so-called religions, are all afraid of sex. Families, cultures, civilizations are all afraid of sex. So the child.... Once the child is condemned about his sexuality, he will never again breathe naturally. His breathing will become shallow because if the breath goes deep down, the sex center will be excited. He cannot allow the breathing to go so deep. That's why everyone's breathing is shallow.

So the first step of the technique is just to create the opposite situation to what the society has created. You have to breathe so deeply that the sex center is hit from within, and hit so forcibly that the energy is released from there. The sex center can be hit in two ways. It can be hit from without. When you are attracted to the opposite sex, it is hit from without. Then the energy moves outward. If you take a deep breath and hit the center from within, the energy moves within -- the same energy. Sex is both. It can move out; it can move in. It can move down; it can move up. Both avenues are there. In one direction or another, the energy has to be released. An inner system exists in which sex energy can move. We have called it kundalini. Kundalini is nothing but sex energy moving within. So for ten minutes you have to fight with civilization, with shallow breathing. Chaotic breathing! This will do another thing also. It will release your body energy, your body electricity. This is what is known as bioelectricity. Once the bioelectricity is released in the body you can use it as a vehicle to go beyond -- to go beyond the body. We are afraid of the body, so we don't allow it to be really alive. We have made it half-dead. If it is half-dead, it is controllable. If it is totally alive, it is not controllable. We are afraid of it. The mind is always afraid. And afraid of only one thing: what will happen if the mind is not in control? The mind can control only a dead body or a half-dead body. If the body is fully alive, the mind becomes afraid. The energy is so much that the mind is thrown off. These ten minutes of chaotic breathing will help your body energy to be released. Every cell of your body will become alive and dancing. And when these cells start dancing

within, you will also have a feeling of dance yourself. Your whole body will start dancing and jumping. Allow it. This is how one enters into the river of existence.

In the second step, for ten minutes you have to act out all your madnnesses. Don't be shy, because here we have not gathered for that. Don't be afraid of others. Just think that you are alone here. This is a path of loneliness; one has to travel it alone. Many others will be doing the meditation, everyone will be doing it, but you are to be concerned only with yourself. If you are concerned with others you will not move an inch from where you are and your whole time here will be wasted. So don't be concerned with others. Remain absolutely concerned with yourself.

And remember, you have many madnnesses within you. You already know that; that's why you are so afraid. Release them! If you want to scream, scream. If you want to weep, weep. If you want to jump, jump. If you want to dance, dance. If you just want to be like a child -- playing with your body, jumping, dancing, screaming -- do it!

And do it playfully; don't be serious about it. If you are serious you cannot be totally released. Be playful. Enjoy the madness that is coming out of you. Help it, enjoy it, cooperate with it. If you are really interested in going beyond your madness, this is the way. When the madness is released you will feel unburdened, you will feel weightless, you will feel a subtle newness entering in you, as if your childhood has come back. You are again a child. New-born, fresh. This freshness is very essential, this innocence is very essential if you are to move further.

In the third step, we will be using the sound hoo as a mantra. You have to say, "HOO, HOO, HOO," loudly,

forcibly, bringing your total energy to it as if your whole life is at stake. For ten minutes you have to go on screaming, yelling, "HOO! HOO!" What is this HOO going to do?

It is going to do two things. When you scream HOO, your total breath is thrown out. The more loudly you scream, the better. Exhale with the sound so that your total breath is let out. This creates a space within you. In that space, sex energy can move upward. The HOO is to help sex energy to move up. When you say HOO, your sex center contracts, the breath goes out, and a space is created within you right near the sex center. In that space, in that emptiness, sex energy can move up.

These three steps are to be done with so much energy and force that nothing is left behind. You are not withholding anything; you are totally in it. Then, after thirty minutes, when I feel that you have released your madness and your energy is moving, suddenly I will say, "Stop!" Then you have to stop completely, as you are. Then don't move, don't do anything. If your hand is raised, if you are in a dancing posture or you are jumping when you hear me calling you to stop, stop then and there. The moment you hear me, feel as if you are no more, as if you have become just a stone, a statue. Someone will be standing, someone will be sitting, someone will be lying down. Don't move, don't cry. No noise, no movement. Suddenly it is to be as if everyone has become dead. Even if you fall... If you are standing and your posture is such that you cannot remain that way, don't make any adjustments with your body; just let the body fall. But don't help it to fall. Don't make any adjustments; don't change your body in any way.

It is very essential that this stopping be deeply understood, because you can deceive yourself. If your posture is awkward, if you feel it is troublesome, inconvenient, your mind can deceive you. Because I am not there to see it, you think that you can change your posture a little and be comfortable. Then, you have missed the point.

Don't do anything. The moment I say, "Stop!" stop all movements. What will happen? In this sudden stop, you will be thrown to the center. Just a moment before, you were moving like a cyclone, in mad activity. Suddenly I say, "Stop!" Everything stops. You are thrown to the center; you become the observer. But you must stop immediately. If you do anything at all, you will miss the moment.

Don't do anything. A single movement and you can miss the whole point. When you hear me calling you to stop, stop! Whatsoever happens! Your body may fall down. Let it fall. But don't help it. Consciously, you are not to do anything.

For ten minutes you are to remain in this stonelike state. These ten minutes will be a new experience. You will enter a new space within; something which is beyond you, you have never known it. And even a glimpse of it will fill you with bliss. For these ten minutes -- in this stonelike, dead state -- you will be really alive for the first time. You will become an observer, a witness of your own body.

This witnessing is meditation. In this witnessing you will feel light filling you, bliss entering you and a divine presence everywhere: all around, within, without. But you are just to be a witness of everything -- of the light, of bliss, of divine presence. Just a witness.

This is going to be the morning meditation. Then, remain a witness for the whole day. Remain more and more silent, witnessing yourself. If, during the day, you feel like screaming, jumping, dancing, you can do it by yourself. And if someone else is doing it, don't pay any attention to him; let him do it. But don't disturb others. Don't talk much, don't judge. For these eight days of the camp, cancel all judgements. Someone may go naked. You are not to judge. Remember only one thing: that whatsoever you are doing, do it with yourself only. Don't touch anybody else's body and don't be concerned with anyone else.

In the morning meditation, if you feel that it would be good for you to go nude, you are allowed. Even in the middle of the meditation, if you feel that clothes are hindering you, you can throw them.

For the next eight days, feel as if you are just a child -- neither judging anyone nor condemning anyone. Don't evaluate. Exist here like children: with no morality, with no moral concepts. Just pure, innocent. Morality is not pure because it has a condemning attitude in it. It is not innocent; it is calculating. Be innocent like children, and help others to also be in such innocence.

Don't disturb anyone. Remain more and more silent. Don't read, don't talk, don't use the mind much. It is better to use the body more and the mind less. Remain concerned with only one thing: that you have come here for meditation.

The New Alchemy: To Turn You On

Appendix 2

Chapter title: Catharsis and Meditation: Steps on The Path

10 February 1973 am in Anandshila

THE VEDAS HAVE SAID THAT BREATH IS BRAHMA. And it is right in a very subtle way. Breath is your life, and breath is also the bridge between the conscious and the unconscious, between your body and your soul. This bridge has to be used. If you can use this bridge rightly, you can go to the other shore.

I wonder whether you have observed or not that your breath changes with your emotions. When you are angry, you breathe in a different way. Try to observe how you breathe when you are angry and then try to breathe differently while you are angry. You will not be able to be angry. You can be angry only in a certain way, with a certain rhythm of breathing.

When you are in love, observe your breath: the rhythm, the music, the harmony. Disturb that harmony and the love will disappear. Or, create that harmony and the love will appear. If you can become the master of your breathing -- and it is a deep science -- you become master of your emotions.

When you are in the sex act, observe how you breathe. That breathing is basically related to the sex act. You cannot do anything in which your breath is not deeply related.

You cannot move into meditation unless you try to understand, and use, your breathing system. Your breath is the bridge between your conscious and the unconscious.

The unconscious goes on changing your rhythm of breathing, so if you become aware of this rhythm and its constant changes, you can become aware of your unconscious roots: what the unconscious is doing.

Now, many things can be known about you through the rhythm of your breathing, even while you are sleeping. If you are sleeping and you are having a dream about anger, your breath can be observed and the observer will know that you are angry in your dream. If you are having sex in your dream it can be observed from the outside and it will be known that you are having a sexual experience in your dream. Your breath will follow a certain rhythm.

If you observe the rhythm of a Buddha's breathing, it is different from yours. It constantly remains the same. While a Buddha is asleep, his rhythm remains the same. When he is awake, whether he is talking or he is silent, his rhythm remains the same.

So in this camp, you are to do three things with your breathing system. The first is to breathe deeply the whole day. Rhythmically, silently. Not forced, but deep: slowly and deeply. Create a silent rhythm and feel that in that rhythm you are relaxed, not strained. Then, follow that rhythm for the whole day. Whenever you remember it, breathe deeply, relaxedly, silently, with a musical rhythm. Feel the music of it. It has a music.

And secondly, watch your breath observe it. When the breath goes out, move with the breath. When the breath goes in, move with the breath. Go out, go in, with the breath. Follow it. If you can observe your breath, it will become deep, silent, rhythmic. By following the breath, you become very, very different because this constant awareness of the breath will detach you from your mind. The energy that normally moves into thinking will move into observation. This is the alchemy of meditation: to

change the energy that moves into thinking into observation.

How to change the energy of thought into observation? That is what the device of meditation basically is: how not to think and to observe, how not to be a thinker but to be a witness.

So, observe your breath the whole day. But don't be tense about it. If you become tense, the purpose is lost. Remain relaxed. Just observe. Be playful about it; don't make it a work.

Whenever you remember, observe your breathing. If you forget, then forget; but the moment you remember, start observing again. It will come to you. By and by you will begin observing. Through your very observation, the quality will change. Observing the breath will not give you space for thinking, so it will be a good diversion.

Thirdly, use your breath as an awareness of life and death, simultaneously. When the breath goes out, it is associated with death. When the breath comes in, it is associated with life. With every outgoing breath you die, and with every incoming breath you are reborn. Life and death are not two things; separate, divided. They are one. And each moment, both are present.

So remember this: when your breath is going out, feel as if you are dying. Don't be afraid. If you are afraid, the breath will be disturbed. Accept it: the outgoing breath is death. And death is beautiful; it is relaxing.

Whenever you are relaxed you say AHH and the breath goes out. Feel a deep relaxation with the outgoing breath. And when the breath comes in, feel, "Ah! Life is coming in" -- you are reborn. Make it a circle: life and death. Move

into it and be aware of it It is a deep cleansing. With every outbreath die, and with every new breath be reborn.

For these eight days, remember this. This is going to be your mantra. I give you this as a mantra for the camp. The outmoving breath is death. Die, feel as if you are dying. The incoming breath is life. Feel as if you are being reborn. The whole day, for twenty-four hours -- whenever you are aware, remember this. It will change the quality of your mind totally.

If the outgoing breath becomes death, and each moment you die, what is happening? Your death means you are dying to your past; the old man is no more. And if you have to die every moment, there is no future. The next moment is death so you cannot project yourself into the future. Only this very moment, this lonely, atomic moment, remains with you. Even in this very moment you will have to die and be reborn.

Think of the concept of reincarnation not in terms of life but in terms of breath. Every moment you will be renewed, reoriented, fresh. A child again, with no burden of the past and with no anxiety for the future. The present moment is anxietyless. Anxiety is created only by the past or by the future.

So remember this. And not only remember it, practice it.

The New Alchemy: To Turn You On

Appendix #3

Chapter title: Catharsis and Meditation: Steps on The Path

10 February 1973 pm in Anandshila

THERE ARE TWO ATTITUDES TOWARD EXISTENCE. The first is one of enmity, conflict, struggle; the attitude of conquering the world, nature, the universe. The whole scientific edifice is based on this attitude. Science is a struggle, a violent struggle with nature -- destructive. Religion is based on quite the contrary attitude: the approach of friendliness, of love.

Nature is not to be conquered, because you are part of it. It is absolutely absurd that the part should try to conquer the whole. It is impossible. And, ultimately, only the part will suffer not the whole. The whole effort is foolish, stupid. Religion says that we are part of nature -- nature is the whole. The effort to conquer it is bound to create hell for you. Rather, surrender to it, be in a deep sympathy with it. Be deeply involved in it, be in a family relationship with it. Love must be the attitude.

And this is the miracle. It looks paradoxical, but when you try to conquer it you never conquer it. In the effort, you are destroyed. You just create misery, anguish, anxiety for yourself. You become an outsider. Then the universe is not a home for you; the universe is not your mother. You suffer; you become motherless. But when you love -- when the approach is of love and not of violent struggle -- you conquer it.

Only love conquers, because only love knows how to surrender, only love knows how to be defeated. That's why love conquers. Love becomes victorious because it knows the secret key: that there is only one victory with existence and that is by surrendering to it.

Once you surrender to it, the whole universe surrenders to you. The universe is just a response. Whatsoever you are doing, the universe goes on echoing it. The universe is not really doing anything to you. Rather, you are doing something to yourself, through nature. If you are trying to conquer nature you are creating conflict. Nature will respond with conflict. It is your own face, reflected in the whole.

If you are not fighting, nature is not fighting. If you are ready to surrender, nature will surrender to you. This surrendering attitude toward existence is prayer. This attitude of surrendering toward the whole will make you whole also. Meditation is the path of how to surrender. Three things are to be remembered. One, you are born out of existence; existence is your mother. Those who call God 'the father' are not right. This is just a male-oriented attitude. God is not the father, God is the mother, because we are born out of God. The whole universe is a womb. One comes out of it and then, finally, one drops into it again -- just like a wave in the ocean, jumping and then falling back. If the wave is struggling against the ocean, it is stupid. It is bound to go mad. And we have gone mad. This madness has to be dropped.

So the first thing to remember: if you really want to go deeply into ecstasy, a violent, aggressive approach toward existence is not for you. Rather, a loving approach, a friendly approach, a surrendering approach.

Or, you can say it in another way. With science, the approach is a male approach. With religion, the approach is a feminine approach. With science, it is positive aggression; with religion, it is passive love, surrendering,

being in a deep let-go. But before this let-go, this love, you must throw out all the diseases that create aggression within you.

You are aggressive because you have accumulated aggression. You have accumulated anger, hatred, jealousy. You have accumulated much poison within you. That poison has to be thrown out. Only then will this aggression disappear.

And remember, you cannot approach the divine with an aggressive mind. You will never find him. The very attitude becomes the obstacle. You can approach the divine only in a very deep, passive receptivity. No aggression should be within you, no poison, no violence.

That's why I place so much emphasis on catharsis. In these meditations you are to throw out whatsoever you have accumulated in the past. All the dust, all the dead past. Throw it away. Act it out, act it out of your system completely. Only then can you surrender because only then, when aggression is not in you, is surrender possible.

In the modern age, relaxation has become a problem. No one is really capable now of relaxing. Such a simple thing! Even cats do it better than man. Look at a cat relaxing. He is so deeply relaxed. But you cannot do it. What has happened to man that a cat can do it and a man cannot do it?

So much accumulated aggression is there that it cannot allow you to relax. Deep down, you are afraid of relaxation. That's why you can't relax. The moment you relax the suppressed madness will come out, so you cannot relax. You are afraid. You have such nonsense within you that if you relax it is bound to come out, it will flow out of you.

This fear creates a protection, a defense mechanism. You create a wall around your repressions and, because of that wall, you cannot relax.

If you cannot relax, how can you surrender? Surrender is absolute relaxation. It is merging into the universe so much that you don't feel 'you' are; you feel the universe is, existence is. You are so relaxed that you don't feel any boundary between you and the universe; there is no division between you.

If you are tense, you are divided. If you are relaxed, you are undivided, one. Surrender is deep relaxation, absolute relaxation. Unless you throw out all that has become part of you, part of your mind, you cannot relax and you cannot surrender. And if you cannot relax, you cannot participate in existence.

Participation is bliss. The whole universe is celebrating, every moment it is celebrating. It is a great celebration, a constant celebration, only we are not part of it. We have detached ourselves and are in misery. We are in misery because of the mind. The flowers are participating in the celebration, the moon is participating, the stars are participating, the earth is participating, the oceans are participating, the air, the clouds -- everything is participating in the continuous, eternal celebration. Only man has become an outsider. And it is because of his own efforts. On his own, he has separated himself from the existence.

Meditation is a reunion. It is going back to the mother, it is coming back home. But first, whatsoever dust you have gathered on the way, you have to throw away.

So don't be afraid of catharsis. I see that you are afraid. You are afraid that nothing will happen. These eight days are for catharsis, so that you can become new. The old can die here and you can leave with a new face, with a new mind, with a new being. But you will have to surrender so that you can participate in the great celebration that the universe is.

For science, the universe is a mechanical thing. For religion, it is a celebration. For science, it is accidental. For religion, it is intentional. For science, it is just a long process of cause and effect -- meaningless. For religion, it is not. For religion, it is not a chaos; it is a cosmos. It is not a mechanical thing, but a conscious intention. And not meaningless, but intrinsically meaningful. That meaning is hidden in the celebration.

We have conceived of God as a dancing god. The whole universe is a dance. Unless you can dance, you cannot become a part of it. Meet this dancing universe in a dancing way! Go to this celebration in a celebrating mood!

But how can you create a celebrating mood? How can you yourself become a celebration when there is aggression, violence, hatred and thousands and thousands of diseases accumulated inside? You are defending them, you are safeguarding them. You are your own worst enemy.

Become a friend to yourself. Allow the whole nonsense that is repressed and unconscious within you to be acted out. Be courageous enough to express your diseases. The moment they are expressed, the moment your unconscious diseases become conscious, they disappear. This is the only way.

What is psychoanalysis doing? All the psychoanalysts -- Freud, Jung, Adler and others -- what are they doing? They

are doing the same thing by means of a very lengthy process: making your unconscious conscious. By talking with a patient for years on end, the psychoanalyst makes him aware of his unconscious. But this is too long a process, too expensive. And not worthwhile. The results are not very meaningful, not very hopeful. But the base is right. If unconscious repressions are allowed to become open, if they're exposed to the conscious, they disappear; they evaporate. You are freed from them, unburdened. You become weightless.

This is what we are doing here. But what we are using is a very intense method. It is not going to be like years and years of just sitting on the couch of a psychoanalyst and talking, talking, talking: talking about your dreams and about your unconscious, bringing everything out of you in bits and pieces. This method will expose your unconscious immediately!

But then, you have to help me; you have to cooperate with me. I cannot do anything unless you cooperate. Unless you are ready to transform yourself, I cannot do anything. But with your cooperation, much is possible. If you have courage, something meaningful can happen.

Meditation starts with catharsis and ends with celebration. When your diseases are thrown, you can dance and laugh, you can feel blissful. Only in this blissful state will there be a meeting, a meeting with the universe. That meeting is divine.

Unless you have known that meeting and reunion, you have not known anything at all. Only one thing is worth knowing, and that is the deep rootedness of your being in the being of the universe. Unless you feel that you are the

universe, that you are in the universe and the universe is in you, you will be in misery; you will be in hell.

Now, something about the night meditation. Then we will move into it. This method is a very intense method. For twenty minutes you are going to stare at me with your eyes unblinking and your hands raised toward the sky. This is just a preparation so that you can meet with the cosmos.

You will be jumping so that your energy is active, you are in a vital state, and the meeting can happen. Your energy is flowing upward. While you are standing with your hands raised -- jumping, staring at me -- feel that your energy is moving up. Jump with the energy that is moving up. You must move a little so that existence can descend into you. You must go at least one step of the way. Then, the divine can come. Only one step from you is enough.

In this state -- staring at me, jumping, feeling energy moving up as if you have become a tree that is spread out into the sky and you are jumping to meet the sky -- you will simultaneously be using the mantra hoo, loudly. HOO hits, hammers, the energy within and kundalini starts arising. In India we have called this energy kundalini, serpent power. The serpent uncoils.

This HOO has many meanings; it is multi-dimensional. Hoo hits the energy that is coiled inside. It actually hits the energy that is coiled in your sex center and the energy begins to move. Jumping, with your hands raised and spread toward the sky, the energy will flow in a fast current. You will feel that current. The more you feel it, the more you are to jump so that you are helping it to move. Go on using the mantra HOO, HOO, HOO as a hammering. It is a hammering with sound.

For twenty minutes you have to be completely mad so that all your madness is thrown out. Don't withhold yourself. Move into it totally, because half-effort is useless. Unless you do it totally, nothing will happen.

Only at a certain point will you touch existence. It is just like at 100 degrees water becomes vapor, it evaporates. If it is only heated to 90 degrees it may become hot but it will not change into vapor. The heat must reach a certain degree. Only then is there transformation. So half-effort is useless. You will just be wasting energy and moving nowhere. You will just become lukewarm; nothing will happen to you, you will not evaporate.

So bring your total energy to it. Don't withhold anything; move completely in it. Within twenty minutes your energy will become vital and flowing. It will become a current, a fast current moving from the earth toward the sky. You will just be a vibrating part of that current. You will have disappeared; you will only be vibrating energy, jumping and ready to meet the divine, ready for the deep communion I am talking about.

And then, I will stop you. For ten minutes you are to remain in total silence. In that total silence you can become more aware of what is happening within. A new door is opened, a new light descends on you, a new bliss overflows in you. You have a feeling that the divine is everywhere: all around, within and without.

The New Alchemy: To Turn You On

Appendix #4

Chapter title: Catharsis and Meditation: Steps on The Path

11 February 1973 am in Anandshila

THE COSMOS IS A MUSICAL HARMONY, but we are not in tune with it. Tuning is needed. This tuning becomes possible if you surrender yourself to the whole.

Why is man not in tune with the infinite? Because you go on living according to your own mind, not according to the mind of the whole. Lao Tzu calls the mind of the whole tao: the law, the cosmic law.

We create our own laws; every society creates its own laws. Those laws are artificial. They are not universal, they are local. And because of those laws, we create an artificial life. We live in society according to the rules of the society. Society is a fiction. Necessary, but still a fiction. Man has created many societies, many different laws, contradictory laws, but the universal law is one. Unless you become aware that you are living according to artificial devices, you will not be able to tune yourself with the infinite, the natural, the rit. Vedas have called it the rit, the ultimate law.

The ultimate law is not man-made. Rather, on the contrary, we are made by that law. Our laws are our own fictions, the products of our own imagination, our own dreams. There are two possibilities: either you can be social or you can be universal.

You can build your life around a social fiction. Someone is a Hindu, someone is a Mohammedan, someone is a Christian. These are social fictions. Jesus is not a Christian, cannot be. If Jesus comes back, Christians will be the first to murder him again. The Vatican cannot tolerate him; it is

impossible for a man like Jesus to be tolerated by any establishment. The pope will be the first to go against him. I have heard about one Hindu sannyasin who went to meet the pope. The sannyasin said, "I have heard about a man who moves in the lower strata of society with criminals, who stays with prostitutes, who talks against religion and ritual, who is against society, the social laws, the social order, and is a deep anarchist. What will you do with him?" The pope said, "We will be against him. He is a criminal; he must be punished. But tell me, what is his name?"

The sannyasin said, "His name is Jesus Christ."

Jesus is not a Christian, nor is Krishna a Hindu, nor Mahavir a Jain. These are fictions. Mahavir, Krishna, Buddha and Jesus have moved from society to the cosmos. Every religious man is rebellious, looks rebellious, because he moves from social fictions to the universal reality.

Remember this, that unless you become aware of the social fictions, social games.... They are necessary; go on playing them. But don't be serious about them. Act them; don't get involved in them, remain aloof and detached. Remember that you cannot have bliss through them. Only through transcending them can the possibility become actual, because only then are you in search of the universal law, of that which is always there, that which is not created by man.

When man was not, the universal law was still there. One day man may not be, because man is not inevitable on earth. Once there were no men -- no Hindus, no Mohammedans, no capitalists, no communists, no establishment, nothing. The earth existed more blissfully than it exists now. And one day, man may disappear from

this planet. But the law will remain. Find out that eternal law and be in tune with it.

How to find it out? How to know what the eternal law is that precedes us, that existed before us and will continue after us? We are just waves in that eternal ocean, so how to come to know it?

There are three things to remember and do. One, become a child again. Move back to the point where you were not a social being, where you were just natural. Children are like animals or trees or rocks, but we destroy them. We cultivate them, we cripple them in every way. Those who want to be in tune with the universe must move back. You must throw your civilization, your society, your cultivated habits and become natural, childlike.

Here, during the meditation camp, try it. Be like a child. Go back, back to your origins. And it's possible; you can go back. Just by going back you will become different. While meditating here, be like a child and throw civilization off.

Secondly, remember that you have a very deep-rooted past, the burden of the past on you. Don't carry it; put it aside.

The past is the problem. And because of this past, your mind moves into the future. The past creates its own future; the past becomes projected into the future. Because of this past, and the projected future, you miss the moment that is here, the real moment, the eternal moment.

Remember, past and future are not part of time; they are part of mind. They don't exist. The past is no more, just in the memory. The future is yet not, just in the imagination. We go on dividing time into three divisions: past, present and future. But past and future are not part of time; the

division is false. Only the present is time. Past is memory; future is imagination. The now is the only time.

So the second thing to remember is that if you want to be in tune with the infinite, remain with the now. Don't move into the past, don't move into the future. Live moment to moment. This moment is enough. If you can be here and now, you are in the eternal. Time is the door to eternity. If you move into the future you have missed the door.

Remain with the moment. Whenever you see that your mind is moving into the future or into the past, suddenly come back, move to the present. Do something, be something, in the present. We go on moving into the future or into the past and go on missing the door that is here, now. This has become a deep-rooted habit.

Thirdly, know well that through thinking you cannot be tuned to the infinite. Only through silence, only through a non-thinking awareness, a nonthinking sensitivity will you be tuned. Thinking is the disturbance, the barrier, because whenever you are thinking you are not in the universe. You are in your mind, enclosed.

Whenever you are not thinking you are not enclosed. The walls have disappeared; you have moved into existence.

Thinking is nonexistential. Nonthinking....

But remember, nonthinking plus awareness. You Can move into sleep. That will not do. Nonthinking and alert. No thought in the mind, no clouds in the mind, and alert. In that noncloudy moment, in that alertness, you penetrate into existence. You become one with it. The wave becomes the ocean.

The New Alchemy: To Turn You On

Appendix #5

Chapter title: Catharsis and Meditation: Steps on The Path

11 February 1973 pm in Anandshila

THE DESIRE TO BE TRANSFORMED, the desire to be reborn in a spiritual dimension, is dangerous. Dangerous in the sense that now you are leaving a path that is known, dangerous in the sense that now you are entering the uncharted, dangerous in the sense that you are now on a pathless path. But nothing great happens if one is not ready to move in danger. Nothing worthwhile, nothing meaningful happens if one is not ready to stake his whole life on it. Unless you are ready to die for something, you cannot start living authentically. Only one who is ready to die can attain life.

The danger is worth trying. Nietzsche has said somewhere that his motto in life is 'Live dangerously!' -- because if you are not living dangerously, you are not living at all. 'No danger' means no life. Only the dead are beyond danger. Because of danger, we have become half-dead. Because of the fear of death, we have even become afraid of life. We cannot live, because to move in life is to move into the unknown. Religion is the most unknown dimension. Even those who have known it cannot say anything about it. Says Lao Tzu: "Truth cannot be said. And if it is said, it is no longer the truth." The ultimate cannot be named. If you name it, you have missed it. It remains inexpressible. Those who have gone to the inner space -- and many have gone: a Buddha, a Jesus, a Confucius -- when they come back, they

are dumb; they cannot say anything about it. The experience is such that language is futile to express it. No map of it is yet available and never will be, because no path is fixed.

The inner light is like moving in a wonderland. It is as if you are in a city and the city is constantly changing. The roads are changing, merging into each other. The houses are running around. Nothing is fixed, the city is a fluid city where no map can be drawn. Any map that you can draw is out of date the moment it is drawn because the city is constantly changing. No house remains constantly in one place. One street moves and meets another, one house moves from north to east. You cannot even find out where your own house is. When you went to your office in the morning it was at point 'A', but it is no longer there. You can be certain of only one thing: that you will not be able to find it at 'A'. It may be anywhere else.

If such a city, such a fluid city, can be conceived, then you can have a glimpse of what the inner world is like. Life is a flux; existence is constantly changing. Nothing is fixed because nothing is dead. Only dead things are fixed. 'Alive' means changing, constantly changing, riverlike. That's the problem.

In the center, there is something that is nonchanging. But that is in the center. When you move in, you move into a changing world, into a fluxlike, dreamy world where everything is constantly changing. If you can pass through this changing world of dreams, words, thoughts, past memories, future projections -- where everything is changing, fluid, fluxlike -- if you can pass through it, then one day you can come to the center.

But to pass this space of flux is the problem. Even those who have known it cannot describe what it is. It is dangerous, because you cannot control it. You can control only the surface of the mind, just the surface. Even that is not totally controllable, but you can manage somehow to at least create a pretension, a facade, that you are in control. The more inner you move, the more uncontrollable forces are encountered.

The more inward you move, the more you encounter contradictory forces. On the surface, you may be loving to someone. Deep down, you are also hating him or her. You are never aware of this fact on the surface. You think that you love your child, you love your mother, you love your friend, your wife or your husband. This is only one aspect of the coin. The other side of the coin, quite the opposite side, is hidden right behind it. That's why lovers can become hateful at any moment. Only lovers can hate so intensely. The more intense the love, the more intense the hate will be. It is just the other side.

We live in a false world of noncontradictions. We think, "I love so-and-so. How can I hate him?" But we are divided. We think, "I hate so-and-so. How can I love him?" or, "I love so-and-so. How can I hate him?" but it's not true. As you move inward you will come to know that you love the same person you hate and you hate the same person you love. You are contradictory; the whole existence is contradictory. And because of this contradiction, there is so much anguish, so much anxiety, so much deep guilt.

The more inward you move, the more your facade, your face, your so-called personality is disturbed. Your ego is shattered. Then you cannot say, "I am this and I am not

that." You are both: the sinner and the saint both, simultaneously. Then it is difficult; things become unmanageable. You cannot even manage to maintain your identity (who you are). The old identity, the image, is broken now because the contradictory forces within you are let loose.

That's why we are afraid to go within. It is dangerous. But worth trying, because without danger nothing is achieved. If you enter into the inner space, you will not only encounter life. You will also encounter death, because that is the polar opposite of it. Just as hate goes with love, death and life go together. You think that you are alive, but you never think that you are also death. You think that death is going to happen to you somewhere in the future, but you are alive now. Death is something that is going to happen to you, like an accident, or like something from the outside. That's absolutely wrong. Death is not going to happen to you from the outside. Death is growing within you; it is part of you. You are not only life; you are death also. Death is not an accident; it is a growth. You are growing in death just like you are growing in life. They both are parts of you. If you enter within, sooner or later you will encounter death, which you have suppressed completely. This is the trick to suppress it: that you always think death is somewhere in the future, that it is going to happen to you from the outside. You go on thinking that somehow you can escape it, you can deceive it, you can come to some agreement with it.

No agreement will be of any help. You cannot escape it, because you are it; it is within you. But you have hidden it. Unconsciously, you have suppressed it.

We have repressed two things very deeply sex and death. That's why we never talk about sex or death. It is not good to talk about these things. If someone starts talking about them, it is not good manners. If someone starts talking about sex or death we would like to shut him up or change the subject.

Why are we so afraid of sex and death? We are afraid of them because they are deeply related. You are born through sex and you will die through sex. Life and death are both centered around sex. We are afraid of death; that's why we are afraid of sex. And if you are afraid of both death and sex, basically you are afraid of life also, because all three are one within. Sex is the energy. One pole is life; the other pole is death.

We have suppressed sex and death, both. If you go within, you will meet these friends waiting for you. They may have been waiting for lives. And they will go on waiting unless you meet them, encounter them -- and transcend them.

That's why the path of spiritual existence is fraught with dangers. You will meet your own repressed parts. Death is one of them. And when you meet death within, you become so afraid that you immediately want to come back to the surface.

Why are so few persons interested in going within? Why? For centuries and centuries they have been taught to go within; it has been a basic teaching all over the world to know thyself. Then why are so few people interested in going within? The reason is this: because unconsciously they know that if they go within, things will emerge, things will be encountered that they feel are dangerous. This unconscious idea creates a barrier. We go on talking of the

inner journey, we go on talking of the spirit, of spirituality, of everything, but we simply talk. We never try to move within, we never go on the real journey. We just talk and talk and talk. Religion has become just talk. It has become absolutely boring, because we have talked about it so much, for so many centuries. It looks like sheer madness now.

The reason why so few people are interested in moving inward is because if you go within, you will encounter death. But if you can encounter death without fear, and without returning back to the surface, you will become deathless. One who encounters death is already deathless. For the conscious being within you who encounters death, death becomes an object.

You are separate from whatsoever you can be aware of. I can see you because you are separate from me. I can see my thoughts moving in the mind because they are separate from me. If I close my eyes I can see my heart beating because it is separate from me. I can see everything except myself. I cannot see myself because my subjectivity cannot be reduced to objectivity. I cannot make an object of my own self. Who will see it then? If someone is seeing it, the someone who is seeing it is not me -- the someone who has become the object.

If you can encounter death, if you can see death within, you have transcended it. Now death is not for you. And both life and death can be encountered, both forces can be encountered. Hate and love -- all polar opposites can be encountered within. When you encounter them, you have transcended them. In the very encounter they are

transcended. Now you are different from them. You are the witness.

That's why I say that the danger is worthwhile. When you come to a point in your deep meditation where you feel as if you are going to die -- the heart may stop at any moment -- don't be afraid. Remember that this is the moment for which you have been struggling for lives. Don't miss it! Enter into it! Be ready, even if you feel you are going to die. Die! Say to death, "I am ready now." Surrender to it. A single moment... and you will be different forever. You will have become deathless. Or, something different from both what we call life and what we call death. The something that surrenders is the center -- not only of you, but of the whole existence.

The New Alchemy: To Turn You On

Appendix #6

Chapter title: Catharsis and Meditation: Steps on The Path
12 February 1973 am in Anandshila

ABOUT THE AFTERNOON MEDITATION. KIRTAN, singing and dancing, is one of the secret doors, one of the deepest doors. The approach is very basic.

The first thing to be understood is: don't take religion seriously. You can sing and dance in it; long faces are not needed. We have lived with long faces too long. If you see the old face of God it is sad. It creates boredom.

Now -- and not only now, it has always been so, but more so today -- now. we need a dancing and laughing God.

Seriousness has killed religion. Irreligious people have not killed religion. atheists have not destroyed religion -- seriousness has killed religion. The serious faces of the priests and prophets.

Seriousness is a disease. Because of the serious face of religion. only diseased people have been attracted to it. Those who are young, alive, dancing and laughing have felt that they are not for religion and religion is not for them. When they become old. diseased -- when life has withered away, when their energy has dimmed, then -- when death is coming near -- they will seek the divine.

This has proven fatal. And because of this, the whole earth has become nonreligious. Religion must be young, alive. fresh. It must have a different base I call that base festivity, celebration, a deep attitude toward happiness.

The afternoon meditation means all these things. You have to dance in an ecstatic mood. All your life energy is to be flowing, laughing, singing. Celebrate life, don't try to fight with it. And in celebration you will transcend, and you will become the winner.

In the morning meditation, what we are doing is cathartic. After you have gone through a catharsis you need to dance, to sing; you need something to sing about. Catharsis is negative; you are just purifying yourself. When you are ready, purified, feel a deep gratitude. Sing and dance, and completely merge yourself in the dancing and singing. The moment the dancer has disappeared and only the dance remains, you have entered. The moment the singer has disappeared and only singing has remained, you have entered.

Forget the dancer, the center of the ego. Become the dance. That is the meditation Dance so deeply that you forget completely that 'you' are dancing and begin to feel that you are the dance. The division must disappear. Then it becomes a meditation. If the division is there, then it is an exercise: good, healthy, but it cannot be said to be spiritual. It is just a simple dance. Dance is good in itself. As far as it goes, it is good. After it, you will feel fresh, young. But it is not meditation yet. The dancer must go, until only the dance remains.

So what to do? Be totally in the dance, because division can exist only if you are not total in it. If you are standing aside and looking at your own dance, the division will remain you are the dancer and you are dancing. Then dancing is just an act, something you are doing. It is not your being. So get involved totally; be merged in it Don't stand aside, don't be an observer, Participate!

Let the dance flow in its own way. Don't force it. Rather, follow it: allow it to happen. It is not a doing but a happening. Remain in the mood of festivity. You are not doing something very serious. You're just playing, playing with your life energy, playing with your bioenergy, allowing it to move in its own way. Just like the wind blows and the river flows you are flowing and flowing. Feel it.

And be playful. Remember this word 'playful' always. With me, it is very basic. In this country we call creation God's leela, God's play. God has not created the world. It is his play.

The world is not a creation that is separate from the divine. It is divine. Everything is just a play. So allow the divine

within you to be playful. Allow it to be dancing and singing and celebrating. Only then can you approach it, only then does it become revealed to you.

Don't approach the inner search in a serious way. It is not work. It is like children playing. It is not work; it is play. It is not even a game, because a game has rules, you have to follow rules. When you are playing, you just have to follow your own life energy. Follow it. Flow with it.

Forget yourself and let there be dancing and singing, and you will reach a very deep source within you. Many new flowers will come to your life, many new dimensions will open. Just allow your life energy to move. And remember always, your life energy is wiser than you. Once you know your life energy and can allow it to lead you, you will come to feel what type of a fool you were before -- stupid. You were trying to lead life, you were trying to force life, you were trying to control a greater energy with your mind, with your poor concepts, your mental concepts. You were trying to put a window around the sky.

You are just a frame around the whole. Don't be too concerned with it. Be concerned with the life source, the force, the energy that is within you. Through singing and dancing, I hope that the frame will break and you will be able to throw it away so that your life energy will be freed. Once freed, you will have a different quality. That quality is divine; it is not human.

The New Alchemy: To Turn You On

Appendix #7

Chapter title: Catharsis and Meditation: Steps on The Path

12 February 1973 pm in Anandshila

Question 1

WHAT IS THE RELATIONSHIP BETWEEN SEX AND DEATH?

I HAVE SAID that man is afraid of both. That's why they are taboos. No one talks about sex and no one talks about death.

We remain silent about these two things. We have remained silent for centuries and centuries. They are taboo subjects, they should not even be mentioned. The moment they are mentioned, something starts trembling within us. It seems that a deep repression is there. That's why we have created substitute words. In the western world they do not say, "We are having sex." They say, "We are making love." It's a substitute word. And false, because love is a totally different dimension. Having sex is having sex; it is not making love. Love may include sex, but it has a different quality altogether.

We never talk about death directly. If someone dies, we use substitute words. We say he has gone to meet his Father, or he has gone to heaven. Death is never faced directly.

We have created many false phenomena around death and sex. If two persons are going to be married, sex is not even mentioned. And they are going to be married for sex! We have created a great illusion around marriage, but the bare, naked fact is sex. We have created a ritual, a great ritual of marriage, just to hide the fact. Why?

Why is there a taboo about these two things only? The two are deeply related. The reason for their relationship is this:

First, you are born out of sex; birth is sex. And birth and death are two poles of one thing. In your very birth, death is hidden. That's why man became aware of the deep relationship between sex and death. Death cannot happen without sex just like birth cannot happen without sex.

You may wonder.... There are organisms -- amoeba and other bacteria -- that are not born out of sex but out of simple division. Amoeba go on growing, feeding. A certain limit is reached where the body divides into two, because it becomes so big that now the amoeba cannot move. Up to a certain limit the body goes on growing and then it divides in two. Then the two bodies go on growing and divide into four. There is no sex, just simple division. That's why the amoeba is known as deathless. Amoeba never die. If food is supplied continuously, amoeba never die. There is no need to die, because there is no sex.

Man cannot become immortal unless we find something that changes the whole process of reproduction. If a man can be born without sex, he will never die. Death is part of sex just like birth is part of sex.

This can be understood in another way also. Those who have been most fascinated and obsessed with the concept of immortality, all those traditions that have tried somehow to make man immortal, have always been against sex. Yoga, particularly hatha yoga, has tried deeply to find methods to prolong life. That is why hatha yoga is against sex. Hatha yoga says that if you want to prolong life, don't move into sex, because sex brings death nearer.

But you are already born, so you are already involved in sex. Whether you repress your sex, or you express it, will

not make much difference. You have already moved into one side. The other will follow.

Sex and death are deeply related in another sense also. In a deep sex act, you feel a certain death, as if you are no more. If you have really gone into the act totally, you are merged. Your individual entity disappears and a greater force than you takes over. The sex act starts as a voluntary act, but it never ends as a voluntary act. A point comes where your voluntary mechanism is taken over by the nonvoluntary. A point comes where your conscious mind is thrown off and the unconscious takes over. A point comes when your ego cannot exist and the non-ego is in power, in control. You feel a sudden death of the ego; you feel you are dying.

That's why people who are very egoistic cannot achieve sexual orgasm. They cannot be in a let-go; they cannot allow their unconscious to take over. They remain mentally conscious and they try to control the whole process. Then, they cannot achieve a deep sexual orgasm. The more civilized man becomes, the less possibility there is of orgasm. That blissful moment when your ego is lost and you are merged into existence is a certain death: death of the ego, death of the conscious, death of your individuality. That's why those who are afraid of sex will be afraid of death and those who are afraid of death will be afraid of sex. The fear is there that "I may be lost. How am I to be certain that I will be capable of coming back?" It is uncertain. Who knows whether you will come back or whether you will go on and on, and disappear completely? The same fear comes in meditation also. It is again going to be a deep orgasm, similar in many ways to a sexual orgasm. In a sense, exactly the same.

Now, modern psychology, particularly Jung's psychology, has come to discover a concept, a very old tantric concept. Tantra says that every man and woman is bisexual. No man is simply man. He is, in a way, woman also. And no woman is simply woman. Deep down, there is a man hidden. So every individual, man or woman, is bisexual. The opposite is hidden beneath.

In deep meditation, a sexual orgasm happens -- not with someone outside you, but with your own polar opposite within. You meet there: your inner woman and your inner man meet. The meeting is spiritual, not bodily. They penetrate each other, yin and yang. They penetrate each other, they become one, they merge. Meditation is a deep sexual orgasm between your own two polar opposites. The same fear comes again.

If you move deeply into meditation, one day, sooner or later, you will come to know that now the last moment has come. Death is going to occur: now I will die. Fear grips you. In that fear, you may come back. If you come back, you have missed a great opportunity that only comes rarely, very rarely. Lives and lives pass before this rare moment comes when you start feeling a deep orgasm within. The inner woman and the inner man are meeting; your two polar opposites are penetrating each other, becoming one. You are at the moment when you can become whole. But fear will be there, because the ego will be lost. You as you know yourself, your image, will be lost. A new being, not related at all with the old one, discontinuous with the old one, will be there. But you will die, with all your past. Fear comes.

Death is encountered in meditation and death is encountered in sexual orgasm. But if you can encounter these deaths, you will become capable of encountering the ultimate death: the death of the ego. And without fear. Once you know that you can lose yourself and yet can be, once you know that losing is not really losing but gaining, once you know that merging is not death but life eternal -- once you have known it, there is no death for you. Your body will die, everything that you have will die, but you -- the very being, the very ground of your existence -- is eternal.

And it is good. If you can experience death in sex, sex itself becomes spiritual; it becomes a meditation. Once you can know it with the outer woman or outer man, with the beloved or the lover, it will be easy for you to move into meditation and create the same phenomenon within that you have known without.

One can create it directly in the inner realm also. It will be difficult, but it can be created. Once it is created and you have known a deep meeting, a deep communion within your own two polar opposites, outward sex will disappear. It is just a substitute for this inner sex. I call this inner sex: meditation. You are alone, in a deep orgasm with your own polar opposite.

Wherever you can feel death, feel it. Don't escape. Death is beautiful; death is the greatest mystery, more mysterious than life. Through life you can gain the world, the futile world -- meaningless, worthless. Through death you can gain the eternal. Death is the door.

Socrates was dying; poison had been given to him. His face looked ecstatic. His friends asked him, "Socrates, you are

going to die within moments. Why are you looking so happy, so blissful? We have never seen anyone dying with such a blissful face, with such ecstatic eyes. What is the matter? What is happening to you?"

Socrates said, "I am entering death, the great mystery. Life is nothing before it. The unknown is opening before me, the unlimited, the uncharted. I am on a great voyage. I am losing myself, but gaining the whole universe, the whole existence."

Don't be afraid of death. The fear of death debars you from all deep experiences: of love, of meditation, of ecstasy. Once you are afraid of death, you are debarred from all deep experiences.

Be ready to die. Then life, eternal life, will be yours. Jesus says, "Whosoever tries to save himself will lose himself. And whosoever is ready to lose himself will attain himself."

The New Alchemy: To Turn You On

Appendix #8

Chapter title: Catharsis and Meditation: Steps on The Path
13 February 1973 am in Anandshila

SOMETHING ABOUT THE TRATAK
MEDITATION. At night when we are doing tratak -- you are staring at me with unblinking eyes, your hands raised, jumping, crying the mantra HOO -- what are we doing basically? What are we doing, what is the inner process? What is going to happen through it?

The first thing. When you stare with unblinking eyes, your energy becomes concentrated. Eyes are the doors from which you can move out or in. It is just like breathing. The breathing goes out and then comes in; then it goes out and comes in. You exhale and inhale. In the same way, you exhale and inhale consciousness through the eyes. This has to be deeply understood; it is one of the secrets of yoga. Just like you exhale and inhale breath through the nostrils, you inhale and exhale consciousness through the eyes. It is very subtle.

Consciousness is all around you, just like breath is all around you. Air is there, oxygen is there. You cannot be alive if you are not breathing. In the same way, you cannot be conscious if you are not aware of a subtle breathing of consciousness through the eyes.

Concentration of the eyes makes you aware of this. Not only aware, but a master of it. Once you know the secret of how to breathe consciousness through the eyes, you can accumulate more consciousness within you. More conscious, you will be more alert. More conscious, new doors of perception will open.

Have you ever noticed the fact that all over the world we have called those who have known the truth 'seers'?

Drashta: those who have seen. In India we have called the whole phenomenon darshan, seeing. What does it mean?

Darshan is not philosophy. Hermann Hesse has coined a new word to translate darshan. He calls it philosia.

Philosophy means love of thinking, love of inquiry.

Philosia means love of seeing, not of thinking. Philo means love; sia means to see.

Darshan, seeing, perception, has been used for those who have known, realized. It is deeply related to the eyes. You can breathe consciousness through the eyes, so any concentrated staring makes your eyes more open and you can be filled with more consciousness .

And when I say to stare at me, I mean other things also. When you are staring at me, I can communicate with you deeply, without words. When words are used, it is an indirect communication. Nothing is certain about words. You may not understand what is being said, or you may misunderstand. And the greater possibility is always of misunderstanding, because when I say something my meaning is not travelling to you, only my words. The content is not reaching you, only the container. You will supply the contents.

I say 'God'. The word travels toward you; you hear the word 'God'. But what was my meaning? My meaning remains with me. The word comes to you, the container without the contents -- vacant. Then you fill the container, you give meaning to it. That meaning will be yours, not mine.

There is no way to convey the truth through words. Only misunderstanding can be conveyed. Language is basically a distortion, but nothing can be done about it. It is so. But there are methods in which a direct communication is possible.

When you are staring at me, a moment is possible when your eyes have become fixed, unblinking, and you are drawing in consciousness. The flow of consciousness is wider, more vital. Then I can convey something directly through that current. Mind will not be involved; the

communication will go directly to you; there will be no interpretation. These waves of consciousness can be used as a vehicle. With staring eyes, you can receive the message.

I ask you to go on jumping. Why? For a particular reason. When you jump, your energy is in movement. It circulates more. Life energy circulates just like blood; it is a subtle circulation.

If you have heard about Chinese acupuncture you will be able to understand it more easily. They say that vital energy flows in the body, and there are points in the body, eight hundred points, from where that energy can be contacted. When you are ill, it means that a particular contact point in the body has become nonfunctioning; it is not in contact with the universal energy. The contact has to be made again, it has to be renewed. By pushing or stroking or massaging or inserting pins into that small point of energy to make it alive, a particular disease will disappear.

According to acupuncture, every disease comes because you are not in contact with the universal energy around you; the contact is missing. Just like blood circulates, subtle energy, your vitality, circulates in the body. I ask you to jump. In that jumping, the energy begins to circulate more, just like blood begins to circulate more. In that jumping, every cell of your body becomes more alive. Your eight hundred points of contact with the universal energy become more alive and vital, more receptive, more open. Then, even without your eyes, I can come into contact with your other centers. Then, even with a blind man, communication is possible. But eyes are the focal points; no other energy is

so great, so big. So use your eyes, but also use the whole circuit of your body energy to become more alive.

Then I ask you to go on loudly repeating the mantra hoo. This is just to hit your sex center from within, because the sex center is the source of all energies. If the source is not hit, nothing great is possible; no transformation is possible. So three things are to be done. One: with staring eyes, you will be drawing in consciousness, and I can communicate through that drawing in. Secondly: by jumping, the life energies begin to circulate more, and you come to be in deep contact with the universal force. I can communicate through that also. And thirdly: your sex center is hit by the mantra HOO. Sex is the most vital energy, the source of all energies. With that hitting, the sex center opens within.

I have told you that the sex center can open in two ways. When you become attracted to the opposite sex, it opens outward and your energy starts flowing outward. Even if the attraction is just in your imagination, and the other is not even aware of it, you are losing energy.

Don't be confused and think that semen is sex energy. Semen is just the vehicle. It is not exactly sex energy, just the vehicle for it. It is just the material part of it, not the real psychic energy. When you become attracted to the opposite sex you are not losing semen, but you are losing energy.

Energy is dissipated. Whenever you think about sex you are dissipating energy. It may only be through the imagination, but energy is still moving outward.

When you hit the sex center from within through the mantra HOO.... I am not using aum because of this point: when you say aum only the heart center is hit; aum cannot move deeper than the heart. Aum was used in past days

because man was more simple, more centered in the heart and less centered at the sex. Now so many things have changed and man is quite different. He is more centered near the sex than at the heart. Aum has become less useful. HOO goes directly to the sex center and hits it. If you say HOO loudly, you will feel that your sex center has been hit from within. This constant hammering within.... When I am communicating with you, when your eyes are staring at me and concentrated on me, when your whole body is jumping and alive and in deep contact with the cosmic forces -- if you hit your sex center at the right moment, at this moment, the energy rushes up. And when sex energy rushes up.... It is not semen, remember. Sex energy: the spiritual part of semen. Just like you have a body and a soul, the semen's body is material and its soul is sex energy.

The energy rushes upward and passes through your spine. It moves through your seven centers and comes to the last center, the sahasrar. This flood of energy cleanses you completely. Every center in you is cleansed. It becomes fresh, alive, moving. When the energy reaches the last center, the sahasrar, you are a different person.

With each center that is passed, you become a different person. Gurdjieff has talked about seven types of men. He calls them 'man number one', 'man number two', 'man number three' and so on. If you had gone to Gurdjieff -- and he was one of the greatest masters of this age -- if you had gone to him and asked him something about man he would have immediately asked, "What type of man are you talking about? Tell me the number: number one, number two, number three.... With man, the word 'man' is meaningless. There are seven types of man, so if you are

asking about man number one my answer will be different; if you are talking about man number two my answer will be different. About what 'man' are you asking?"

We have seven chakras. With each chakra you are a different man. With the first chakra, the sex center, you are just an animal. Slightly above the animal but not far away - - just on the boundary. Below you is the animal world, above you is the world of humanity, and you are right on the boundary. That's why religions have been so against sex -- because it is the highest point for animals and the lowest for man. If you remain centered at the sex center you are only the highest animal, nothing more.

When the energy moves to the second center, you become man number two. New qualities develop in you. Energy moves to the third center -- again, more new dimensions become open to you. Finally, when the energy comes to the last center, the sahasrar, you transcend humanity; you are no longer man. And unless man transcends humanity, he cannot find the ultimate. Man must transcend himself. Only then is he fulfilled.

Nietzsche has said that the worst day in the world will be the day when man forgets about transcending himself. Man is just an arrow. If you remain at the bow you are useless. An arrow that remains at the bow is useless. Unless you leave the bow you are not really an arrow.

At the sex center, man is just like an arrow at the bow. The journey has not yet started. It is ready to start, but it never starts.

This night meditation, the tratak meditation, is for all these things. I am trying to push your arrow so that it will leave

the bow. Once you leave the bow, you enter a different world.

The New Alchemy: To Turn You On

Appendix #9

Chapter title: Catharsis and Meditation: Steps on The Path

13 February 1973 pm in Anandshila

SOMEONE HAS ASKED A VERY BEAUTIFUL QUESTION. Really, the question is a Zen koan. First it will be useful to understand what a Zen koan is. Only then can this question be discussed.

Zen has a special method of meditation. They call it 'koan' or 'ko-an'. A koan is a puzzle. But it is not like an ordinary puzzle. It is a puzzle that cannot be solved. Ordinary puzzles can be solved, they are meant to be solved. They may be difficult, but they are not impossible. A koan is an impossible puzzle. You cannot solve it; there is no way to solve it.

For example, this is a Zen koan: what is the sound of one hand clapping? If you use two hands a sound is created, but if you use only one hand, what sound is created?

This is a koan. Impossible to solve. Whatsoever you say will be wrong. Unless you remain totally silent, everything will be wrong. This koan is to create a total silence in you, where no answer is coming. If answers are coming they will go on being the wrong answers, because every answer is wrong -- no sound can be created by one hand.

But if you say, "No sound can be created," you have missed the point. Obviously, everyone knows that no sound can be created. But the teacher is still asking you, "If a sound is created by one hand, what will that sound be?" He also knows that no sound can be created, so there is no need to tell him and no need to try to be wiser than he. You have missed the point. You have to meditate on the koan and find out what type of sound will be created if a sound can be created by one hand.

You go on thinking. You have to use every way, every method, every technique to think about it. You have to dream about it, meditate on it, concentrate on it. Many answers will be given by your mind, but you already know that no answer is possible. Still, your mind will go on saying, "Try this." "Try this." "This may do." You may say that no answer is possible, but the realization is not very deep because your mind goes on giving answers.

While I am talking, you must be trying to find out what type of sound can be created by one hand. This means that your mind is puzzled by this impossible puzzle. Go on thinking, thinking....

When you come to your master to give him the answer, he may beat you or throw you out of the room saying, "Go! This is stupid!" Whatsoever answer you bring he is going to beat you, because no answer is possible until you come without any answers, until you come in total silence. The master will know when you have found the answer, because your face will be different when there is no answer within, no thought within. When you have come in total silence, the master will know. He may bow down to you, he may touch your feet.

These koans are for meditation: to help you to go beyond the mind, beyond mentation, beyond minding -- the continuous fuss in the mind. The mind goes on thinking, thinking, thinking. These koans are so that you can stop thinking. They are impossible to solve so you cannot think about them. Finally, you have to stop thinking. It may take time, but you are only wasting energy. Sometimes years pass, and you have not yet come to the end of thinking. When you come to the end of thinking, a gap is created, an interval. In that interval, you realize yourself -- not the answer to the koan. But because of the koan, because of the device, thinking has stopped. You are bored with it; you cannot think anymore, you simply cease to think. You remain silent. The puzzle has stopped puzzling you. In that silent moment, you realize yourself.

Now, this question. It is a koan. Someone has asked: DOES A DOG HAVE A BUDDHA NATURE? And this is a very important question! If you answer yes or no, you lose your own Buddha nature.

This is a Zen koan. It has been used continuously for two thousand years. The teacher, the master, gives this koan to the disciple: "Go and find out whether a dog has a Buddha nature or not." It is not a puzzle yet, because you can answer yes or no. But then it immediately hits you that this is a very significant thing. If you answer yes, or if you answer no, both ways you miss your own Buddha nature. So what to do?

One of the greatest Zen masters, Rinzai, used to use this koan. He would say, "If you say yes, I will beat you. If you say no, I will beat you. Go and find out the answer, find out whether a dog has a Buddha nature or not. And whatever

answer you come back with, I am going to beat you!" It became puzzling. But the puzzle was purposeful, because no answer is needed.

If you say yes, why do you miss your own Buddha nature? If you say no, why do you miss your own Buddha nature? If you say, "Yes, a dog has it," you miss, because how can a dog have a Buddha nature when even Gautam Buddha had to struggle for lives and lives to attain it? If a dog already has it, then Gautam Buddha was just stupid. What was he struggling for? For lives he was struggling and struggling to find his Buddha nature, to find the ultimate soul within him, and even a dog has it...? Then Buddha falls down even lower than a dog.

If you say no -- if you say, "No, a dog does not have a Buddha nature" -- then again you miss, because if a dog has not got it then there is no possibility of any evolution. Then how can the dog grow to be a Buddha one day? Every Buddha has been a dog once, an animal once. Even lower than an animal -- a vegetable. Even lower than a vegetable. Everyone has been through all these stages. If someone (Gautam Siddharth) becomes a Buddha and he has once been a dog, an animal, a plant, a tree, everything -- if his Buddha nature comes to be realized one day, how can it happen if it was not already there? It is just a manifestation; it must have been hidden somewhere. So you cannot say no, because a dog has a Buddha nature hidden somewhere within him. Manifested, it is nowhere to be found in him; but, hidden deep down, it is there.

So both answers miss the point. And by missing the point you miss your own Buddha nature, because you are a dog. an animal -- not yet a Buddha. If you say yes, then you will

not endeavor to attain it, because it is futile to endeavor for something that you have already got. And if you say no, the possibility is closed. So both answers miss the point. But if you go on thinking about it, just by thinking about these two contradictory answers....

Go on thinking about it. Stop all other thinking and concentrate your whole consciousness on this point: whether a dog has a Buddha nature or not. Go on thinking of all the possibilities, all the alternatives, all the arguments for and against. Go on thinking about it; make it a deep meditation. Then suddenly one day thinking will stop, because you cannot find any alternative through thinking. And when thinking stops, it is not going to be that you will get the answer to the koan. The koan is not meant for that. When thinking stops, you will realize your own Buddha nature.

Whenever anyone would come to one Zen master, Bokuju, he would give them this puzzle: whether a dog has a Buddha nature or not. Everyone knew about it. Even newcomers knew that he was going to give them this koan. One newcomer came. He must have been a wise man -- at least in his own eyes. He thought, "I'm not going to give Bokuju a chance to ask me this puzzle. I will ask it to him first. Let us see what will happen then."

He came with many friends. The moment Bokuju was about to utter the words, the disciple said, "Stop! First let me ask you a question. Does a dog have a Buddha nature or not?"

And you know what Bokuju did? Even if you know, it is better that I should repeat it. He said, "Bow-wow!" -- he became a dog. He didn't answer, and yet he answered. He

was saying. "I am both. A dog and a god. both. The lowest within me is a dog. and the highest within me is god."
So don't get entangled in the duality. Transcend both. That was the meaning of Bokuju's joke. Laughter transcends both.

The New Alchemy: To Turn You On

Appendix #10

Chapter title: Catharsis and Meditation: Steps on The Path
14 February 1973 am in Anandshila

Question 1

ARE MIND AND CONSCIOUSNESS TWO SEPARATE THINGS OR IS THE SILENT MIND (OR THE CONCENTRATED MIND) WHAT IS CALLED 'CONSCIOUSNESS'?

IT DEPENDS. IT DEPENDS ON YOUR DEFINITION.

But to me, mind is that part which has been given to you. It is not yours. Mind means the borrowed, mind means the cultivated, mind means that which the society has penetrated into you. It is not you. Consciousness is your nature; mind is just the circumference created by the society around you, the culture, your education.

Mind means the conditioning. You can have a Hindu mind, but you cannot have a Hindu consciousness. You can have a Christian mind, but you can't have a Christian consciousness. Consciousness is one; it is not divisible. Minds are many because societies are many; cultures,

religions are many. Each culture, each society, creates a different mind. Mind is a social by-product. And unless this mind dissolves, you cannot go within; you cannot know what is really your nature, what is authentically your existence, your consciousness.

The effort to move into meditation is a struggle against the mind. Mind is never meditative, it is never silent, so to say 'a silent mind' is meaningless, absurd. It is just like saying 'a healthy disease'. It makes no sense. How can there be a disease that is healthy? Disease is disease, and health is the absence of disease.

There is nothing like a silent mind. When silence is there, there is no mind. When mind is there, there is no silence. Mind, as such, is the disturbance, the disease. Meditation is the state of no-mind. Not of a silent mind, not of a healthy mind, not of a concentrated mind, no. Meditation is the state of no-mind: no society within you, no conditioning within you. Just you, with your pure consciousness.

In Zen they say: Find out your original face. The face that you are using is not original; it is cultivated. It is not your face; it is just a facade, just a device. You have many faces, each moment you change your face. You go on changing it. The changing has become so automatic by now that you don't even observe it, you don't notice it.

When you meet your servant you have a different face from when you meet your boss. If your servant is sitting on your left side and your boss is sitting on your right, you have two faces. The left face is for the servant and the right face is for the boss. You are two persons simultaneously. How can you have the same face for your servant? Your one eye has a certain quality, a certain look. Your other eye has a

different quality, a different look. It is meant for the boss and the other one is meant for the servant. This has become so automatic, so mechanical, so robotlike that you go on changing your faces, you have multi-faces, and not a single one is the original.

In Zen they say: Find out your original face, the face you had before you were born, or the face you will have when you are dead. What is that original face? That original face is your consciousness. All your other faces come from your mind.

Remember well that you don't have one mind; you have multi-minds. Forget the concept that everyone has one mind. You don't have, you have many minds: a crowd, a multiplicity; you are poly-psychic. In the morning you have one mind, in the afternoon a different mind and in the evening still a different mind. Every single moment you have a different mind.

Mind is a flux: riverlike, flowing, changing. Consciousness is eternal, one. It is not different in the morning and different in the evening. It is not different when you are born and different when you die. It is one and the same, eternal. Mind is a flux. A child has a childish mind, an old man has an old mind; but a child or an old man have the same consciousness, which is neither childish nor old. It cannot be.

Mind moves in time and consciousness lives in timelessness. They are not one. But we are identified with the mind. We go on saying, insisting, "My mind. I think this way. This is my thought. This is my ideology."

Because of this identification with the mind, you miss that which you really are.

Dissolve these links with the mind. Remember that your minds are not your own. They have been given to you by others: your parents, your society, your university. They have been given to you. Throw them away. Remain with the simple consciousness that you are -- pure consciousness, innocent. This is how one moves from the mind to meditation. This is how one moves away from society, from the without to the within. This is how one moves from the man-made world, the maya, to the universal truth, the existence.

This is what we are doing here: throwing away the mind. When I insist, "Go mad!" I am saying to you, "Throw away the mind." When I say, "Pass through a catharsis," I am saying, "Throw away everything that society has given to you and remain only with that which you are. Not what you have been given, but what you were born with -- your nature."

Throw all inhibitions, repressions, ideas, attitudes, concepts. Be simple, childlike, innocent and then you have entered a different dimension. Then you can move into the world of the unknown. That's why, through mind, truth cannot be known. Mind means the past and truth means the everpresent, so you cannot approach the truth through the mind. Mind is the barrier, the only hindrance.

The New Alchemy: To Turn You On

Appendix #11

Chapter title: Catharsis and Meditation: Steps on The Path

14 February 1973 pm in Anandshila

Question 1

HOW CAN I FIND A GURU, A MASTER? HOW AM I TO BE CERTAIN THAT SOMEONE IS THE RIGHT MASTER FOR ME? WHAT ARE THE CRITERIA TO JUDGE? HOW AM I TO KNOW WHETHER THIS IS THE MAN TO LEAD ME? HOW CAN I BE CERTAIN? AND IF ONE IS NOT CERTAIN, THEN HOW CAN ONE SURRENDER?

THIS QUESTION MAY BE THE QUESTION OF MANY. Everyone is searching. You can seek, but you cannot find.

But, still, seeking is necessary, because if you don't seek, nothing will happen. Go on seeking, but know that just by seeking you cannot find. It is impossible for the disciple to know who is the right guru for him. It is impossible for the lower to judge the higher. How can one judge that this is the right master? If you can judge, and decide, then you yourself have gone above the master.

The disciple can never find the master. Only the master can find the disciple. The disciple has to go on seeking and seeking and seeking just in order to be available for the master, so that when the right master comes, he can choose you.

Only the master can choose you; you cannot choose him. In old Egyptian scriptures it is said: When the disciple is ready the master appears. It is so. If you are ready, the master will appear. And your readiness is your availability; it is to be available.

Go on seeking. You will meet many teachers. Be humble. Learn, with reverence and gratitude. But remember that every teacher is not your master. You will have to wait for the right master to appear. Go on -- with deep humility, humbleness, receptivity. Move from teacher to teacher. You don't know who the master is, but when you have become ready, through this search, the master will choose you.

And the moment someone chooses you, be courageous enough to be chosen. When someone chooses you, don't try to escape. That's what happens. You may be in search of a master, but when the master chooses you and says, "Okay, I accept you," you may try to escape, because the master is like death.

I say, the master is like death. There is an old Indian saying: Acharya mrakue; the master is death. He is, because he will destroy you as you are so that someone new can be created. He will kill you in order to give you a rebirth. He will restructure you. He's going to give you rebirth, so death is necessary. That's why when the master chooses you, it appears as if death is coming. You may try to escape, remember. You cannot find the master, but when the master finds you, be ready to die; be ready to surrender. But the fear is there: How am I to know that this man is the right master for me? How am I to know that he is the right one for me and now I should surrender? You cannot know even that. To know the right man you first have to be the right man. Otherwise, how can you know? You have no experience of being right, so how can you feel whether this man is right for you? If you are already capable of knowing

who is the right master for you, there is no need for a master.

You cannot decide who is the right master for you. Even that is not possible. So what to do? But it is not a question of the right man; it is a question of surrender. Even if you surrender to the wrong man, surrender is helpful.

You may not be able to understand what I mean. Even to a false master, surrender is helpful; you are not losing anything. The real thing happens not because of the master; the real thing happens because of the surrender. If you have surrendered to a false master, no harm is going to happen to you. because a surrendered mind is protected by existence itself. No harm can be done to you. If you have surrendered to a false master, by your very surrender that false master may be helped and may become an authentic master. A real disciple changes a false master into an authentic master.

The very surrendering is such a deep phenomenon that when it happens you are transformed and the other person is also transformed. But, that is not something to worry about.

Remember, no harm is going to happen to you if you surrender. Surrendering, in itself, is a miracle. Even if you have surrendered to a false master, you may learn many things from him. In this existence, nothing is a wastage. Even living with a false master is a learning. You are growing, you are becoming aware of certain things that you would never become aware of with an authentic master.

You are maturing, you are becoming adult.

And now, after learning from a false master, no false master will ever appeal to you again. At least you will now be able to judge who is false. You may not be able to judge

who is true, but the other half has already been learned: you can now judge who is false. And this is something worth learning! Now you can eliminate the false teachers, and the true teacher will be left. Now you know what is false. You will never again be magnetized by it.

So be humble even with a false master. Be respectful, be grateful, because you have learned many things from him. And when you leave him, leave with deep gratitude. Under him, you have become more mature.

This is the right attitude of the disciple. The question is never of the right master or the wrong master. The question is always of right discipleship. Don't think of the master at all. Just try to become a true disciple: the learning attitude, the receptivity to learn.

And be grateful. The world is a great school and the divine force uses every way and every means to create understanding in you. This understanding is helped by both the true and the false. Remember this. It will be helpful to you.

The New Alchemy: To Turn You On

Appendix #12

Chapter title: Catharsis and Meditation: Steps on The Path
15 February 1973 am in Anandshila

SOMEONE HAS SAID THAT THE MEDITATION WE ARE DOING HERE SEEMS TO BE SHEER MADNESS. It is. And it is that way for a purpose. It is madness with a method; it is consciously chosen.

Remember, you cannot go mad voluntarily. Madness takes possession of you. Only then can you go mad. If you go mad voluntarily, that's a totally different thing. You are basically in control, and one who can control even his madness will never go mad.

You can go mad at any moment because you have accumulated everything that is necessary to become mad. Everyone is just on the verge of madness. I am reminded of one incident:

One of the greatest psychologists of this century, William James, once went to visit a madhouse, a mental asylum. He was one of the sanest men possible, one who knew much about the human mind: its mechanism and its working. He visited a madhouse. Suddenly, he became sad. Looking at the madmen he became worried, a deep anguish overcame him. He left the madhouse, but he couldn't sleep that night. In the morning he was trembling with fear, a deep fear, as if he had been awakened from a nightmare. His wife became disturbed, his students became disturbed. They said, "What has happened to you? Your face looks deathly pale. Are you ill? Yesterday you were okay, healthy, everything was fine. What happened to you in the madhouse?"

William James said, "A thought came to me. I saw one of my old friends there. He was sane once, as sane as anyone. Now he is mad. He couldn't do anything to prevent it. A thought came to my mind that if, tomorrow or the next day, I am taken possession by madness, how can I prevent it? Man is helpless. This friend of mine was as sane as me, even more so. He couldn't do anything; he has become mad. I also can become mad, and nothing can be done to

prevent it. This helplessness is making me sad. Last night I couldn't sleep. At any moment madness may come and I cannot do anything to prevent it. I am on the verge." And it is said that James remained sad his whole life. He couldn't forget that mad friend of his who had once been okay and now there was nothing that could bring him back from the world of madness.

Anyone can become mad at any moment. But if I was there to talk to William James I would have said to him that something can be done to prevent it. Go mad voluntarily! Use madness as a method to be relieved of madness. Throw the madness out of your system; don't go on accumulating and repressing it. Allow it to escape from you; don't preserve it.

This looks paradoxical. Those who look so sane are mad within. At any moment their layer of sanity can be broken. That layer is only skin deep; anything can break it. And, temporarily, you all go mad. If someone insults you, the layer is broken. Anger erupts; you explode. What is your anger? Temporary madness. Then you pull yourself back together, repair the hole, the leakage, and you are sane again. But your sanity is just so-so. At any moment, anything can make you mad. Your sanity is just hidden madness.

My method teaches you to throw that hidden madness out. Don't allow it to remain in your system; it's poisonous. Don't accumulate it; release it. If your total madness is released, there is no possibility of your ever going mad. Once you can feel a non-mad being within, you have gone beyond madness, you have transcended.

It is impossible for a Buddha to go mad. Everyone else can go mad; only a Buddha cannot. Why only a Buddha?

Because he has thrown all his madness out.

Meditation means throwing your madness out. When there is no poison within you, you will have a different quality of being. You will be able to fly, you will become weightless. Then bliss is not something that happens to you; it is not something that comes to you from without. It is something that arises in you, it is something that is your inherent nature. Then bliss is not accidental. It is you; it is your nature, it is your tao, your being, your very existence. Then, no one can take this bliss from you.

Unless this layer of hidden madness is thrown out completely, your source of bliss cannot start functioning, flowing. It cannot become a continuous stream, a river. Throw out this stone, this block, this dead weight, and allow the inner source of bliss to flow. Not only will you be blissful. Even others will get infected with your bliss.

When you are sad, you make others sad. You may know it or you may not know it. When you are ill you make others ill, because others are not so much others. We are linked together; existence is a togetherness. Nothing happens to you without it happening to others also. We vibrate into each other, we penetrate into each other. Your sadness, your madness, affects others.

Now in the West there is a therapy called family therapy. They say that if one member of the family is mad then the whole family has to be treated. The whole family is bound to be mad, otherwise how could one member of the family become mad? And unless the whole family is treated, the one member cannot be helped. But if you go deep, then

why only the whole family? Why not the whole society?
And why only the society? Why not the whole world?
We are part of a mad world. Family therapy will not help;
we need a world therapy. But who is Going to help? The
psychoanalyst is himself mad; the helper is also helpless,
the guide is also misguided. Everything is just a temporary
arrangement: one madman helping another and waiting to
be helped by someone else. The blind leading the blind.
You cannot wait for the whole world to be treated. You will
die first; you are not going to be here forever. If the whole
world is mad, if madness is like an ocean surrounding us
all, you cannot wait; there is no time. So family therapy, or
even world therapy, is not going to help. Only one thing
can help. You, as an individual, please don't accumulate
madness. Throw it out, release it. Once the madness is
released, the source of your bliss opens, becomes flowing.
The river is there. You will be filled by it, and then you will
be overflowing. And your overflowing bliss will help all
the others who are around you; it will penetrate them.
Health is as infectious as disease. You may not have heard
about it, but health is infectious. If disease can be
infectious, why not health? If there are germs of disease, I
tell you, there are germs of health. But they are more
subtle. And if there are currents of madness, I tell you,
there are currents of bliss. They are more subtle, more
delicate, more invisible.

Release your madness and soon you will find that you are
releasing a blissful current also, a riverlike flow that goes
on and on. Whenever one becomes a Buddha the whole
world participates in it. The world may know it or may not
know it, but whenever there is a Buddha the whole world

flowers in a certain way. It becomes more aware, more alert, more blissful, more silent.

The New Alchemy: To Turn You On

Appendix #13

Chapter title: Catharsis and Meditation: Steps on The Path

15 February 1973 pm in Anandshila

Question 1

WHAT IS THE DIFFERENCE BETWEEN SURRENDER AND BLIND FAITH OR BELIEF?

MANY THINGS HAVE TO BE UNDERSTOOD. First, the difference between faith and belief, and second, the difference between surrender and faith.

Belief is always blind and cannot be otherwise. Belief, as such, is blind. No belief is possible if you can see, because belief means you don't know and still you believe. If you know, there is no need of belief. Something you know, you know. There is no need to believe in it. The need for belief comes only when you don't know. Belief is part of ignorance.

I am here. If you know it, there is no need to believe in it. Belief is unnecessary; knowledge needs no belief. If you believe in something it means you don't know and yet you think you know.

Someone says he believes in God. It means he has not known God yet. That's why he believes. But the belief

creates such an attitude within him that he begins to feel that he knows.

Someone asked Shri Aurobindo, "Do you believe in God?" He said, "No."

The man was bewildered. He couldn't conceive, he couldn't imagine, that Aurobindo would say no to the question. He said, "What are you saying? Are you an atheist?"

Aurobindo still said, "No."

The man said, "Why are you creating a puzzle? You say you don't believe in God and then when I ask if you are an atheist you again say no. What do you mean? You are contradicting yourself."

Shri Aurobindo said, "Wait a little. You aren't allowing me to say anything more than no. As soon as I say no, you start asking other things. Wait a little. I was saying that I don't believe in God because I know him. Because I know him I don't believe in him. He is. This is not a belief. This is my knowledge, my knowing."

Knowledge comes from seeing, and belief is blind. Belief, as such, is blind. Even to say 'a blind belief is unnecessary, because belief means blind. It is just a repetition.

Then what is faith? Faith is also blind, but in a different sense. Faith is blind in a different sense because it has its own way of seeing. It is not seeing through reason; it is seeing through the heart.

Knowledge is based on reason. Belief is also based on reason. Knowledge and belief are both in the head.

Knowledge has eyes and belief is blind, but both belong to the head, to the intellect.

Belief is intellectual. Faith is emotional, intuitive, of the heart. It has its own eyes, but those eyes are not of reason;

they are like the eyes of love. People say that love is blind. It is, because it doesn't have rational eyes. But it has its own eyes, and better ones. The heart has its own reasons and they are better than rational reasons. Faith is trust; it is not belief. Faith is trust, deep love, trusting love.

And the difference. Belief is always in some idea, ideology. Faith is always personal. It is not in some idea but in some person. You can say, "I believe in God" -- God is an idea. You cannot say, "I believe in Jesus"; you can only say, "I have faith in Jesus." It is a personal love affair; it is a deep trust. Faith means faith in someone. Belief means belief in something. Faith is a deep, personal relationship. It has its own eyes, eyes of the heart.

There are basic differences. Reason is analysis, reason is argument, reason is an intellectual process. The heart synthesizes. It is not analytical, it is not argumentative. It is intuitive.

What is intuition? When you fall in love with someone, what happens? Can you give any reasons why you have fallen in love with a particular person? Why? Why is Majnu in love with Laila?

It is reported that because of the anguish of Majnu, the king of the country became very worried. Majnu was weeping, crying, moving from street to street looking for Laila, his beloved. Laila's father had moved from the city because of Majnu. He was not willing for them to be together; he was against it. Even the king heard about the love affair, and the weeping and crying and anguish of Majnu.

He is reported to have called Majnu to the palace. He said, "You are stupid. I have seen your Laila. She is just an ordinary girl. Why are you making a fool of yourself? Look

at these girls" -- he had called twelve beautiful girls, the most beautiful in the city. He said to Majnu, "Choose any one of them. Laila is nothing compared to any of these girls."

Majnu said, "But how can you see Laila? To see Laila you need Majnu's eyes. You cannot see her. You must have missed her, because Laila is incomparable. There has never been a woman like her and never will be. But I understand you. Laila can be seen only through Majnu's eyes. You cannot see her. That is why she may have looked ordinary to you -- because you don't have my eyes."

This is intuitive, of the heart. When you fall in love with someone, you don't have any rational grounds. That's why we call it 'falling' -- falling from the head. No one says that someone has risen in love with someone. 'Fallen' -- because we live in the head and the heart is below. When someone is in love he has fallen from the head, he has gone mad.

Why do you fall in love? What are the reasons? No mathematics is involved, no logic. You need not be an Aristotle to fall in love. Just to be Majnu is enough. When you fall in love what has happened? You have felt something. You have felt something so deeply that your total personality is involved in it, not only your head. Your body, your heart, your soul, everything is involved in it -- your totality. This involvement is not something that can be calculated by you. It has happened to you. It is a happening; it is not a doing on your part.

Faith is just like love, with one difference. In love, you are both on an equal level, on the same level. Faith is love with a person who is higher than you. It is love with reverence -- deeper than love, higher than love, but love is there. Those

who gathered around Buddha were in love, in deep love with the man. Not only in love. Reverence was also there. Love plus reverence is equal to faith.

Faith is something that one should not miss. Belief is just ordinary. It is good not to get involved in beliefs because they make you a Hindu, a Mohammedan, a Christian. They make you divided; they make the whole earth a conflict.

Beliefs create fight, struggle, wars. Belief divides.

It is good not to have beliefs. But to have faith is a deep experience. Faith will not divide you with anyone; it will unite you with someone. Belief will not unite you with anyone; it will simply divide you with everyone. Ideas, ideology, is divisive. Faith is unitive.

Have faith. That means: be ready to fall in love with someone, with deep reverence.

And then, surrender. What is surrender? To surrender is to be ready for faith. Surrender means to be yielding, to allow faith to happen. It means to be receptive, to be unguarded, to be vulnerable, open.

If you come in contact with a Buddha, with a master, yield to him. Don't resist him, because you are resisting yourself, you are fighting against yourself. If you resist a master you are not allowing him to work; you are not helping him to help you. You are creating problems, unnecessary anxieties, unnecessary barriers. You already have too much nonsense. Don't create more barriers. The master will have to do much work upon you as you are, even if you have surrendered. If you are nonsurrendering, you are creating unnecessary troubles and it will become impossible to help you. You are working against yourself.

Don't be against yourself -- that is what is meant by surrender. Yield, allow, cooperate, so that something can be done and you can be transformed.

The master, the guru, is a person with whom you are in deep love and faith and reverence. It is not just a relationship; it is a deep creativity. He can create you, he can transform you, he can give you a new birth. But then, you will have to be ready to pass through many things. Many unknown paths will have to be travelled, many unknown doors will have to be passed, many unknown locks will have to be opened. If you are not in a deep surrender, you will not move into this unknown territory; you will resist. You need a deep trust so that when the master moves into the unknown you can follow him like a shadow.

Surrender means a deep yes-attitude to the master -- never say no. If you say no, you have taken yourself in your own hands. If you say yes, you are in his hands.

I will tell you one anecdote:

There was a great master, a Sufi master. A disciple came to him. This disciple became very famous later on. The disciple's name was Bayazid.

Bayazid came to his master. The master looked into his eyes and said, "Remain silent." He had not even uttered a single word; the disciple had not said anything, he had not even been introduced. This was the first thing the master said. He looked into the eyes of Bayazid, the young man, and said, "Remain silent."

Bayazid thought, "He may be occupied. I will wait." But this waiting lasted for twelve years. How could Bayazid speak when the master said to remain silent? So he

remained with his master for twelve years, not speaking a single word. Many came and went in these twelve years, crowds came and went. Bayazid was there, just waiting, waiting. It was a long, long wait -- twelve years. And because the master had said, "Don't speak. Remain silent," of course he would not speak to anyone else either. He was totally silent.

By and by, thoughts dropped. If you don't use them, they drop. By using them, you give them energy and fuel.

Finally, thinking stopped. After twelve years of no speaking, no talking, just waiting, the mind dropped.

Suddenly one day....

The first time Bayazid had come, the master had looked into his eyes. After twelve years, he again looked into Bayazid's eyes and said, "Now there is no need to speak" -- as if this was the second sentence, connected with the first; as if there had been no twelve years of waiting in between and he was still speaking: "Remain silent. Now there is no need to speak." But there was a gap of twelve years between these two sentences!

Bayazid laughed. The master said, "Now, you can go and teach others. You are ready. You have become a master in your own right."

People asked the old master again and again, "How did this happen? This young man was not doing anything and now you say he has become a master in his own right. He was just waiting here, wasting time. He looks stupid, dull. He has not even uttered a single sentence; he may be dumb. He goes on sitting and sitting; he's just lazy. What are you saying? How can it be that he has become a master in his own right when he has not practiced anything?"

The master said, "But he need not practice anything. He didn't need to. He simply surrendered, and I could work." He said, "Then there was no need on his part to do anything else. A total yes was enough on his part. Then I entered him and worked. For these twelve years I have been working. He was simply allowing."

This is what surrender means. Allow. Relax your ego. Then, much is possible. Otherwise, you go on destroying yourself, doing many things against yourself.

The New Alchemy: To Turn You On

Appendix #14

Chapter title: Catharsis and Meditation: Steps on The Path
16 February 1973 am in Anandshila

Question 1

YOU SAY, "I HAVE COME NOT TO TEACH BUT TO AWAKEN." WHAT DO YOU MEAN BY IT?

TEACHING IS NOT THE BASIC THING, because teaching can give you knowledge but not wisdom, teaching can give you doctrines but not transformation. You may become more knowledgeable but that makes no difference to the quality of your consciousness. You can be taught many things but you will remain the same.

Information is gathered; you know more. Knowledge is accumulated, but the being within remains the same. The being cannot be changed through knowledge. It can be

changed only through awareness, greater awareness, expanding consciousness.

So when I say I have come not to teach but to awaken, I mean I am not a teacher. I am not interested in giving you more knowledge, in making you more informed. That is futile. I am not interested in making your head more burdened; you are already too burdened. I want to make you unburdened, so I am not going to give you more knowledge. Rather, on the contrary, I will destroy your knowledge.

You must be freed of all the nonsense you know. You know too much about God, too much about religion, too much about the soul. You know too much. And it has not helped, it has not led you anywhere. Scriptures weigh heavily upon you. doctrines have become a dead weight. Throw all that. When I say that I have come to awaken I mean: throw all that. Be unburdened, be free from knowledge so that you can know.

When one is freed from knowledge, one can know.

Knowing is a quality of your being. Man can grow in two dimensions: the dimension of knowledge or the dimension of being.

For example, if you were to meet Kabir or you were to meet Mohammed, they were not men of knowledge, men of letters. They were not even educated; they were totally uneducated. If you were to meet Kabir you would not be meeting a man who 'knows'; you would be meeting a man who is. This is the difference between being and knowledge. He will affect you. he will change you by his being. If you were to ask him a question he might not be able to answer it. Or, even if he was able to, he might not

be interested in answering it. His being, his very being, is his only teaching. Even if he talks, he talks in order to make you silent. Even if he teaches, he teaches in order to destroy all your knowledge .

Gurdjieff used to say, "Come to me only if you are ready to leave your knowledge, come to me only if you are ready to renounce what you know, because I can only work with a child, with someone who is fresh, innocent."

You have too much written on your being -- unnecessary, unessential, contradictory, inconsistent. Too much is written there and now that writing on your soul is destroying you. Throw it. Be a clean slate again. That's what I mean when I say I am here to awaken you.

I teach, I talk, because you can only understand the language of words; you are not yet capable of understanding the language of silence. When you are able to understand it. I will not teach, I will not talk. This is just to help you, through your own language.

For example, if there is a thorn in your foot and I want to pull it out, I may use another thorn. But that doesn't mean that I believe in the other thorn. The thorn in your foot can be pulled out by another thorn, but then I will throw them both; they are the same.

I teach, because you are so burdened with teachings My teaching is just a thorn to pull out your thorn. The moment it is pulled out, both will be thrown. I'm not going to replace your knowledge. It is not that you have to throw what you know and put what I am teaching in its place. Throw both! Be totally unburdened and clean, fresh, empty, because only in emptiness can the divine descend in you.

Create room within yourself for the divine. Because of your knowledge, there is no room within you. You don't have any empty space; you are a junkyard. Create some space. Throw out everything that is in the mind, throw it out. Create some room. Only that room can become a host, a host for the divine guest.

The New Alchemy: To Turn You On

Appendix #15

Chapter title: Catharsis and Meditation: Steps on The Path
16 February 1973 pm in Anandshila

Question 1

PLEASE EXPLAIN THE REASONS FOR YOUR RAISING YOUR HANDS UPWARD AND THEN BRINGING THEM DOWNWARD IN THE NIGHT MEDITATION.

IT IS SIGNIFICANT. While doing the night meditation I raise my hands slowly upward, my palms facing the sky. That is just to help your energy to flow upward, a symbolic gesture so that you can jump while my hands are going up and you can feel your energy moving upward: your kundalini uncoiling, the serpent within trying to reach the sky, your sex energy moving upward to the sahasrar. When I feel that now you are ready -- your energy has become vibrant, active; you are feeling it and jumping with it; you are attuned to me -- then I raise my hands slowly upward, my palms facing the sky. The first reason is to

indicate to you to move with me, with my hands, to silently move upward with my hands. And secondly, I am telling you to face the inner sky, to remain open to the sky within. Your outward eyes are fixed on me. Now let your inner soul open upward. Only then can your energy meet the cosmic energy, the divine energy.

So be open. Be ready for an encounter with the sky, with the divine, with existence. Go on jumping, moving, and remain open. Then, when I feel you are ready and open, that the energy is moving and a moment has come when contact with the cosmos is possible, I turn my palms downward. Again, this is a gesture, a gesture that now the cosmic energy, the divine force, is surrounding you; you are under it. My palms are just symbolic. Now you are under a cosmic force, and the cosmic force is descending upon you.

First you were jumping upward, you were raising yourself upward, you were moving upward to meet the divine. Now, the divine is moving downward to meet you. You have to go on jumping even more vigorously now, because this is the moment. When I turn my palms downward, remember, don't miss this moment! Bring your total energy to the meditation. Stare at me, jump strongly, go completely mad. This is the moment! If you are ready, and jumping, and vibrant, you have come to the point of evaporation.

Water evaporates at 100 degrees. At 90 degrees it becomes warm, it may become hot, but it cannot evaporate. Only at a fixed point (100 degrees) is the water transformed so that it is no longer water. And the quality of it changes. Water flows downward; that is its inherent quality. But the moment it evaporates, it moves upward. It has become a

vapor. Now it is moving up; the very quality has changed. It was moving downward. Now, it is moving upward. At a particular point, you can meet the divine. It is a cosmic orgasm -- just like the orgasm that happens in sex. Through your sex center you meet with nature. Through sahasrar, when your energy is moving into the cosmos through your head, you meet the divine. It is also a sex act, known as samadhi. You are meeting existence itself. So when I turn my palms downward, remember, you have to go completely mad. Bring your total energy to it; nothing should be left behind. You must be one, whole, moving into it, involved completely and totally in it. You will feel the contact. The divine has touched you. A single touch, even for a single moment, and you will never be the same again. You are touched by the divine, you are transformed.

Question 2

The second question:

Someone has said that he can surrender to me if I promise that he will be transformed.

I promise that you will be transformed, but your asking is not good. If you make it a condition, you are not surrendering. I promise -- you will be transformed -- but on your part, if you ask for the promise, you are not ready to surrender.

This is my promise: that you will be transformed. But don't make it a condition, because then there is no surrender. And if you are not surrendered, how can I transform you? So, please, forget my promise. It will happen, it is going to happen, but don't make it a condition. With a condition

there is no surrender. Surrender is unconditional; it cannot be otherwise.

Even if I lead you to hell, be ready for it. Only then is heaven possible. Your readiness to move with me to the very hell -- this readiness transforms you.

Really, your surrender transforms you; there is no need of me. I am just an excuse because you cannot surrender to a vacuum, to the emptiness. You can use me. But, really, there is no need for me. If you can simply surrender, without surrendering to anyone, then too it will happen. It happens through surrender.

But it is difficult to surrender without surrendering to anyone. Our whole mind, the whole working of our consciousness, makes it impossible for us to surrender to the empty sky. If! tell you to love, you will ask me, "Whom should I love?" Can you just love without loving anyone? It is difficult to conceive of how to love . when there is no one to be loved. If you are alone on earth and there is no one except you, can you love? If you even try to imagine it, you will imagine loving some tree or loving some rock, but then again the someone else has entered. A thou is needed; you cannot love without a thou. The thou may be a tree, the thou may be a flower, the thou may be a rock -- it makes no difference. But you must say to someone, "I love you"; the 'you' is needed.

If you can love, simply love, without there being any object of love, then you can also surrender without there being any object of surrender. But it is difficult, almost impossible to conceive of surrender just as an act within you, without there being anyone to be surrendered to.

You can surrender to me. But surrender means that you are not asking for anything. Everything will be given, but don't ask. Your asking becomes the barrier. Surrender means trust. Even if nothing happens you will wait; you will not lose trust. Even if nothing happens and your whole life is wasted you will wait. If you can wait in such a deep way, everything will happen this very moment. It can happen this very moment! There is no need to promise for the future; it can happen here and now.

But, surrender. And surrender without any condition, without asking for any promise. Your very asking will destroy the promise. I promise -- but that promise is just a consequence, not a precondition. It will happen, because that's how the law of the universe works.

It is going to happen, but. please, you need not be concerned about the result. Just be concerned with the act of surrendering. Leave the result to the divine, to the eternal law, to the tao.

The New Alchemy: To Turn You On

Appendix #16

Chapter title: Catharsis and Meditation: Steps on The Path

17 February 1973 am in Anandshila

Question 1

I AM TRYING TO DO THE MEDITATIONS, MAKING AN EFFORT, BUT THE EFFORT SEEMS TO BE HALFHEARTED. HOW CAN I MAKE IT WHOLEHEARTED?

IT IS HALFHEARTED BECAUSE YOU ARE WITHHOLDING YOURSELF. If you are jumping, dancing, screaming, you are not moving totally in it because of some fear. That fear creates a division. You are afraid that if you move totally in it, it may not be possible for you to come back. That is the fear. If you express your madness wholeheartedly, the fear is there that you may not be able to come back from the madness, that it may take over, it may possess you. This fear creates a division. The major part stays in control and only the minor part is allowed to move. Then the movement becomes false because it is just imposed. The major part is still in control. Lose control! And don't be afraid; fear is the barrier. The division comes through fear. Then you go on protecting yourself and, at the same time, allowing. Both are contradictory. And because of this contradiction, your effort is wasted. Energy is dissipated because you are fighting with yourself. One part is expressing, another part is controlling. You are contradictory, you are fighting. In this inner fight, your energy is wasted.

Either move totally, or don't move. Decide: "If I am going to do it, then I will get totally involved. Otherwise, I'm not going to do it." But, remain whole.

And, I am here. If you cannot allow yourself to lose control here, while I am working on you, you will not be able to lose yourself totally when you are at home. Don't be afraid to lose control because I am here; I can help you in every way. And once you know that when you let go totally, once you know the bliss of it, the ecstasy of it even for a single moment....

That total let-go will allow you to have a glimpse of the real, and the glimpse will become the foundation. You will never be afraid again. Once you have moved to hell itself, to the very depths of madness, and you have come back again, for the first time you will be in control, never before. You were never in control before, because the fear was always there. The fear shows that you are not in control. Once you have gone to the very roots of your being and have returned back, you are in control. Now you no longer have to be afraid. Remember this.

Use this camp more wisely. While I am here watching you, observing you, you need not be afraid. If you are afraid here, then back at home you will not be able to let go. This is the last day, so be in a total let-go. And I promise you, there is nothing to fear. You are not going to lose anything by losing yourself in it; you are simply going to gain. You are not going to lose anything except your madness; you have nothing to lose.

Karl Marx has said somewhere that the proletariat have nothing to lose but their chains. I would like to say the same thing to you. Man has nothing to lose except his chains, except his slavery, except his bondage, except his misery and hell. You have nothing to lose; don't be afraid. What have you got to lose? A naked man, afraid of losing his clothes. What have you got to lose?!

Move wholeheartedly. Once you move totally into the meditations there will be no problem. Once you have experienced it, once you have tasted the feeling -- the freedom, the ecstasy that comes when you are in a total let-go -- the fear will disappear forever. Only through freedom

can the fear disappear. And that freedom can come only to a man who is whole, not divided in fragments.

Question 1

WHY MEDITATE? WHY SEEK?

I DON'T SAY that you should meditate, I don't insist that you should meditate. It is you who are seeking it. And you have to seek it. It is just like a man who is ill and asks, "Why take medicine?" Because you are ill, that's why. If you are not ill, then there is no need. Why seek health? There is no need if you are healthy. But if you are not healthy; then you have to seek health.

Meditation is not meaningful for a Buddha, for one who has attained the wholeness of his being. Meditation is a medicine; it has to be thrown. Unless you become capable of throwing your meditation, you are not healthy. So remember, meditation is not something to be carried forever and ever. The day will come when the meditation has worked and it is no longer needed. Then, you can forget it.

People come to me and they ask me, "When do you meditate?" Never, I don't meditate at all; there is no need. Meditation is just medicinal. When you are ill, in conflict, in misery, it is needed.

And you go on asking, "Why meditate?" I'm not saying that you should meditate. If you think you are happy, happy with yourself, if you think you have no problems, if you think you have no worries, no anguish, no anxiety, there is no need.

But there is. Everyone has a deep anguish within him, a deep madness within him. And because of that, you ask:

Why meditate? You ask because you are afraid. Through meditation you may lose your madness, your anxiety, your anguish, and you have become so accustomed to it, so habituated to it. The friendship has been going on so long that you will feel very lonely if you become healthy, very lonely. If a person has been living with a headache his whole life and suddenly the headache disappears, he will feel as if he has become headless. Now, he cannot feel his head!

You have become accustomed to your miseries. They give you a sense of being. If you have nothing to complain about, you feel that you are no more. That's why people go on complaining every day with everyone. They talk about their miseries and they are very happy when they talk about them. Look at a person when he talks about his miseries. He feels that he is something. The more he talks, the more he exaggerates his miseries, the greater he becomes. Look at his face when a man is talking about his miseries. He looks ecstatic!

If you go to a doctor and you think that you have cancer or you have TB or something big and the doctor says, "It's nothing. This ordinary medicine will do," you feel very disheartened. Such a deep misery and he is saying that it is nothing, just an ordinary illness, and it will disappear by using an ordinary medicine. You feel as if you have been dethroned. You were sitting on the throne of cancer and this is just an ordinary disease; an ordinary medicine will cure it.

You talk about your miseries, you diseases, illnesses; you magnify them. When they are magnified, you feel that you yourself are magnified.

That's why the mind, the ill mind, asks: Why meditate? The very question means that you need meditation. The 'why', the very 'why'. A person who is not in need of meditation never asks why. He stops asking, because all asking is part of anxiety. If you are silent within, peaceful, blissful, you don't ask.

Philosophers are the most miserable men. They go on asking, "Why this? Why that?" Their constant 'why' is an inner disease. Look at it in this way: only when something goes wrong do you ask why. When everything is okay, you never ask why. You ask why there is misery; you never ask why there is bliss. You ask why there is death; you never ask why there is life. You ask why there is hate; you never ask why there is love. When there is love, there is no question about it. You accept it totally. When there is hate, the question arises. When you are in bliss, no questioning, no inquiry, no philosophy arises out of it. When you are in anguish, suffering, you ask, "Why this suffering? Why am I suffering? Why is the whole world suffering?" Only when something goes wrong does the question arise. When everything is okay, there is no questioning. You accept existence in its totality.

So remember this: if you have a 'why' you need meditation, because without meditation the 'why' will not disappear.

And the answer comes only to those who have stopped questioning. The answer can only be understood by those who are not in the mood to question. A questioning mind is not in the mood to hear. It goes on questioning. Questions are created in the mind just like leaves grow on a tree. If your mind is ill, questions will come out of it. Only if your

mind has disappeared, and inner wholeness and health has been gained, will questions stop.

And when there is no question, you have got the ultimate answer. That ultimate answer is not in words. It is existential. You live it; you become it.

The New Alchemy: To Turn You On

Appendix #17

Chapter title: Catharsis and Meditation: Steps on The Path
17 February 1973 pm in Anandshila

YOU HAVE BEEN DOING THE MEDITATIONS VERY COURAGEOUSLY HERE. Back home, you may feel alone. But don't feel it as a loneliness. If you are ready, I can help you there also. Just remember me, feel my presence, and then meditate.

Space, distance, is meaningless if there is love. You may be sitting just by my side and there may be a distance of miles, thousands of miles. You may be thousands of miles away from me, but if there is love, the distance disappears; you are right by my side.

Love is nearness, love is closeness. Distance in space, or nearness in space, is physical and meaningless. Wherever you are, it makes no difference. If you have a deep love for me, and if you can remember that love and surrender to me, I will be there working with you, within you. Remember this, and then you will never be lonely or alone.

Secondly, when one penetrates deeply into meditation, fear grips you. Sometimes one encounters death, one feels that

now one is going to die. One returns back, hurries back to the surface. That is bound to happen. Before you are reborn, you will have to pass through a death. But don't be afraid. If a moment comes in your meditation when you feel that now this is the last moment and you will not be able to come back again to the world, to the body, feel thankful, feel a deep gratitude, and welcome the moment. It is a rare moment that comes only when your meditation has gone very deep. It is a good sign; welcome it. Don't be afraid of it because if you are afraid you can miss it; and once missed it may take a very long time to get that rare moment again. Sometimes even lives may pass before one comes to that rare moment again. Once the fear takes hold of you, you become deeply, unconsciously afraid, and you never come back to the point where death is encountered again.

Remember this. Many have missed many rare moments. Know well that death is going to be there. Not the death of you, but the death of the ego. But because you are identified with the ego you feel that "I am going to die." You are not going to die at all! You are immortal; you are deathless. There is no possibility; death is the only impossibility. You cannot die, so don't be afraid.

If you feel fear, you can remember me; and even in that moment of death, I will be there. You can feel reassured that I am there and you are not going to die; someone is there who will help you.

Thirdly, meditation needs tremendous effort. You have to be doing it continuously. Make it a point to do it every day. If you can choose a certain hour, and do it in that particular hour every day, it will be very good. If you can choose a

particular place also, and can do it regularly in that particular place, it will be even more helpful. But if it is not possible, then do it any time, any place.

If you can create a special place -- a small temple or a corner in the home where you can meditate every day -- then don't use that corner for any other purpose, because every purpose has its own vibration. Use that corner only for meditation and nothing else. Then the corner will become charged and it will wait for you every day. The corner will be helpful to you, the milieu will create a particular vibration, a particular atmosphere in which you can go deeper and deeper more easily. That's the reason why temples, churches and mosques were created. Just to have a place that existed only for prayer and meditation.

If you can choose a regular hour to meditate, that's also very helpful because your body, your mind, is a mechanism. If you take lunch at a particular hour every day, your body starts crying for food at that time.

Sometimes you can even play tricks on it. If you take your lunch at one o'clock and the clock says that it is now one o'clock, you will be hungry -- even if the clock is not right and it is only eleven or twelve. You look at the clock, it says 'one o'clock', and suddenly you feel hunger within.

Your body is a mechanism.

Your mind is also a mechanism. Meditate every day in the same place, at the same time, and you will create a hunger for meditation within your body and mind. Every day at that particular time your body and mind will ask you to go into meditation. It will be helpful. A space is created within you which will become a hunger, a thirst.

In the beginning it is very good. Unless you come to the point where meditation has become natural and you can meditate anywhere, in any place, at any time -- up to that moment, use these mechanical resources of the body and the mind as a help.

Fourthly, this meditation is chaotic because catharsis is needed. It will be difficult for you; you will feel awkward, embarrassed. Back with your family, back in your neighborhood, you may feel, "How can I do it? How can I scream and go mad? What will people think?"

Don't be too concerned with what other people think. If you are too concerned with other people and what they will think, you can never transform yourself. Then you are just the slave of other people's opinions. And they will not allow you to move beyond them in any way. They can only allow you to be like them, never different from them.

Once you think of transforming yourself, remember, now you are going beyond the crowd, beyond the society. There is no other way. If you are interested in transforming yourself, you are going beyond the mind of the crowd, beyond the collective mind. But this is only a problem in the beginning.

If you go on doing the meditation without being worried about what people say.... At the most, they can say that you have gone mad. And they are not wrong! You are going mad! You are using madness as a method. But if you can continue for at least three months, they will start seeing many differences in you. Something new is happening to you.

Wait for three months, and they will have to change their opinion. Then they will come to you for advice, because

they are also mad and now you are becoming saner; the madness is disappearing. Your eyes are changing; they have become more silent. Your attitude, your approach, your relationships, everything is changing. You are less angry now, less hateful, less jealous; more loving, more compassionate, more nonviolent. They will feel it. And only this feeling will change their opinion.

Wait for the right moment. Right now, at the most, they can think you are mad. Let them think it; it makes no difference. Basically, they already think that you are mad. No one thinks very good of you because no one thinks good of anyone except himself.

What's your opinion about your neighbors? What's your opinion about your wife? What's your opinion about your husband? Deep down, everyone knows that the other is neurotic. The wife knows that the husband is a little bit crazy, neurotic, and the husband knows that the wife is mad and he is thinking of how to send her to some psychoanalyst. This is how everyone thinks about others. And everyone is right, because everyone is mad.

Don't be too worried about others. You can become an individual only if you go beyond the opinions of others, if you go on in your own way, without being worried about what others think. Only then will you become an individual.

This word 'individual' is beautiful. It means 'indivisible'. If you follow the crowd you will always be fragmentary, divided. You cannot become a unity because the crowd is so big.

I have heard about one boy. I was staying with a family, and they brought the boy to see me. He had become a little neurotic. I asked him, "What is the matter?"

He said, "I am not neurotic, but my whole family is creating neurosis in me. My father thinks I should become a doctor. My mother thinks I should become an engineer. My uncle says that this is nonsense. 'There is no need to become a doctor or an engineer. Become a scientist.' They are all forcing me in different directions. I don't know what I have to become, what my destiny is. Too many people are pulling me in too many directions. That is what is creating neurosis in me."

If you follow the crowd you will be neurotic, fragmentary, because the crowd is so big and everyone is pulling you in their own way, in their own direction. You have many directions in your mind, in your being, many pulls. You are fragmentary. Forget the crowd. Don't allow anyone to pull you and push you. You are an individual, a free unit.

Remain authentic with yourself, and sooner or later the crowd will recognize the change, the transformation, the mutation that has happened to you. Then they will follow you. Then they will ask for your advice.

This is the way of the crowd. First they will censure you. If you insist, secondly they will tolerate it. And if you still insist, thirdly they will worship you. That's what always happens. So don't be worried about it.